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The Living Church

VOL. XLIII.

MILWAUKEE, WISCONSIN.—OCTOBER 1, 1910.

NO. 22

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The Living Church

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"THE FRUITS that are best worth plucking ripen slowly, therefore the man who would win a great and lasting success must learn both 'to labor and to wait.'"

AN UNSEEN LISTENER.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

A TRAVELLER, forced to tarry six weary hours at a country inn, entered the waiting room wondering how she might pass the time. Her eyes caught this motto hanging on the wall:

"Christ is the Head of
This house,
The Unseen Host at
Every meal,
The Silent Listener to
Every conversation."

At once the dingy room took on a golden hue, the low, cramped ceiling rose heavenward, and her face was transfigured with joy, for it was the motto she had so often seen in the community room at the Sisterhood.

The Unseen Listener to every conversation! If people only realized the truth that every word they speak is heard by Him, how truthful they would be, how slander and spiteful gossip, backbiting and angry words, would fade like morning dew before the rising sun!

Is there any one thing that does more harm than the unguarded use of the power of speech? How many friendships have been broken, how many characters have been blasted, how many disasters have been brought about by its instrumentality! "The tongue is a little member and boasteth great things," "The tongue no man can tame," says St. James.

Many people harm themselves by words that they need not have said, perhaps bringing about their own downfall. "Yea, their own tongues shall make them fall," says the psalmist, "insomuch that whoso seeth them shall laugh them to scorn."

Solomon says, "Pleasant words are as a honey comb, sweet to the soul"; and again, "A word fitly spoken is like apples of gold in pictures of silver."

Speaking may be divided into different heads: untruthfulness, under which would come exaggeration, a habit that very few people are without. Angry words, when the lips give vent to the heated thoughts which surge through the brain. Unkind remarks about others, either from spite or mere love of detraction, a feeling that if we point out the faults of others it will exalt ourselves.

There is no sin Christian people fall into more frequently and wilfully than sins of speech, against Almighty God as well as against their neighbor; words of complaint against circumstances into which He has brought them or allowed them to be brought into, for nothing can touch us without the Divine permission. And yet there is always present the Unseen Listener, hearing every word that falls from the lips of His children.

In the Epistle for to-day we read, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." If we could join unseen any group of people, even Christian, would we always be edified by what we heard? The prophet Malachi says: "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

Who would wish to forfeit the promise which Malachi then holds out to them? "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." C. F. L.

IF ANYTHING is clear in our Lord's teaching and in the doctrine of the Incarnation in general, it is that our Lord's humanity is the medium through which men receive His Divinity, and not His Divinity the medium through which they receive His humanity—*Rev. Arthur J. Mason.*

A PLAN FOR CO-ORDINATED LEGISLATION.

TWO weeks ago we had the pleasure of printing and of editorially commending in THE LIVING CHURCH a paper by the Rev. C. B. Wilmer, D.D., deputy to General Convention from Atlanta, entitled "High Church, Low Church, and Broad Church in the General Convention: a Plea for Harmony"; and in last week's issue Dr. Wilmer expressed some further considerations bearing the title, "Why a Preamble?" It is impossible that the eirenic views which, we trust, actuate both of us, should be allowed to be frittered away in mere academic generalities. If Catholic Churchmen and the party of the Quadrilateral are to come together in mutual sympathy and promote common legislation in this convention or in any other, there must be tangible, concrete language drawn up that shall be acceptable to both. Is it possible to frame suitable measures for presentation to the coming General Convention with the indorsement of both these groups?

Two difficulties at once present themselves. Neither school of thought is a "party" in the sense that it has accepted leaders whose right to speak on behalf of their associates would be commonly recognized; and yet General Convention is too short to make possible the harmonization of views after the session has commenced. Is there any possibility, then, without leaders, of laying the basis for the joint action that very many feel to be most desirable, before the sessions begin?

We have Dr. Wilmer's permission to say that not since his recent papers were printed alone, but for many months past, he and the editor of THE LIVING CHURCH have been earnestly seeking, in mutual correspondence, to draft a plan of legislation that should be mutually acceptable. Both of us entirely recognize that we act in no representative capacity; that we speak for no one but ourselves. But both of us also recognize that the desire for coördination of parties in the Church is very widespread; that it can only be realized by joint action; that neither

party desires *per se* to defeat the other; and that in spite of personal individualities, any language which we might jointly find ourselves able to support, would be a better contribution to united action in General Convention than language that either of us would be apt to frame alone. And as in so many other instances, we have been surprised to find how nearly we were in agreement in our aims, although it has taken long and very careful correspondence and many drafts of instruments, drawn only to be amended or discarded, to express our aims in language that was mutually acceptable. The differences that we found between us were chiefly as to what should be emphasized. What seemed important to one seemed often less important to the other, but not in any large instance did it prove distasteful to the other. The obvious method of coördination of views, then, was for each to ask whether that which the other deemed important might be made acceptable to himself. We are thankful to say that we have found that we could agree on a comprehensive plan for legislation that should embrace (a) a Preamble to the Constitution that shall state briefly the position of this Church in Christendom and which is free from the objections that have been raised to the pending Preamble; (b) the American Catholic name, with (c) a series of explanatory Joint Resolutions calculated to reassure any who may be tempted to misconstrue the reasons for the change; and (d) the omission of the Thirty-nine Articles from the Book of Common Prayer. Of these measures, a, b, and d require the large concurrent vote of two General Conventions, and c is contingent upon initial action being taken concerning the others at the present General Convention.

Reserving the right of criticism in certain details in which the language is even yet only tentatively accepted, Dr. Wilmer and the editor of THE LIVING CHURCH beg to submit to their fellow-deputies in General Convention and to the Right Reverend, the Bishops, the following comprehensive plan for legislation covering these several measures:

A PREAMBLE.

Resolved, the House of Bishops concurring, That the following change be made in the Constitution, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention in accordance with Article XL of the Constitution, as follows:

Prefix to the Constitution the following:

PREAMBLE.

1 Whereas, in the Providence of God,
2 this American Catholic Church, com-
3 monly called the Protestant Episcopal
4 Church in the United States of Amer-
5 ica, is a national and integral part of
6 the One, Holy, Catholic, and Apostolic
7 Church, founded by our Lord and Sa-
8 viour Jesus Christ, its only Head, and
9 as such is charged with the fulfilment
10 of His commission to preach the gos-
11 pel, to baptize into the Name of the
12 Father, and of the Son, and of the Holy
13 Ghost, and to teach whatsoever He has
14 commanded, trusting only in His divine
15 promise to be with His Church to the
16 end of the world and to guide it into
17 all the truth;
18 This Church, receiving the Holy
19 Scriptures of the Old and New Testa-
20 ments as containing all things neces-
21 sary to salvation and as being the rule
22 and ultimate standard of faith; hold-
23 ing the Apostles' Creed as the Bap-
24 tismal Symbol and the Nicene Creed
25 as the sufficient summary of the Chris-
26 tian Faith; maintaining the threefold
27 ministry of Bishops, Priests, and Dea-
28 cons, as from the Apostles' time it has
29 been continued; reverently conserving
30 the sacraments ordained by Christ
31 Himself; and accounting to be mem-
32 bers of Christ's holy Catholic Church
33 all who have been baptized with water
34 in the Name of the Father, and of the
35 Son, and of the Holy Ghost; has set
36 forth and established, for the further-

[Continued on first column, next page.]

TITLE PAGE TO THE P. B.

Resolved, the House of Bishops concurring, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article X. of the Constitution:

1 Amend the Title Page so that it
2 shall read as follows:
3 The
4 Book of Common Prayer
5 And Administration of the Sacra-
6 ments and other Rites and Ceremonies
7 of the Church according to the use of
8 The American Catholic Church
9 commonly called
10 The Protestant Episcopal Church
11 in the United States of America
12 Together with
13 The Psalter or Psalms of David.

EXPLANATION.

The question of the Name is necessarily raised in connection with the Preamble; and the Title Page to the Book of Common Prayer should be altered to correspond with the form there chosen. The explanation of the term "American Catholic Church" is fully stated in the proposed Joint Resolutions printed in the third column. The question of the retention of the present name as an alternative is the same as in the Preamble.

THE THIRTY-NINE ARTICLES.

Resolved, the House of Bishops concurring, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article X. of the Constitution:

14 Omit from all editions of the Book
15 of Common Prayer the "Articles of
16 Religion; as established by the Bish-
17 ops, the Clergy, and the Laity of the

[Continued on second column, next page.]

JOINT RESOLUTIONS.

27 Whereas, this General Convention
28 has taken initial action looking to the
29 official designation of this Church as
30 the American Catholic Church [com-
31 monly called the Protestant Episcopal
32 Church in the United States of
33 America], and otherwise to set forth
34 more clearly the historic and eirenic
35 position of this Church; be it
36 Resolved, the House of Bishops
37 concurring, That in taking this action
38 it be and hereby is declared to the
39 people of this Church and to all Chris-
40 tian people:
41 That it is the intent of this Church
42 thereby (1) To assert the actual con-
43 tinuity of this Church, through the
44 ancient Church of England and the
45 founders thereof, from the historic
46 Church founded by Christ Himself,
47 which, from the second century, Anno
48 Domini, has commonly been known as
49 the Holy Catholic Church, in which
50 Church we are accustomed to express
51 our belief in the Apostles' and the
52 Nicene Creeds; and that this Church
53 is American not only in respect to
54 geographical location but also as ow-
55 ing allegiance to no foreign body or
56 pontiff, and as possessing rightful
57 jurisdiction in the United States of
58 America and all its possessions.
59 (2) To assert the comprehensive
60 character of this Church of divine
61 foundation, whereby in unflinching
62 teaching the Catholic Faith, there
63 shall also be conserved individual lib-
64 erty of thought in all things not ex-
65 pressly determined by the authority
66 of the whole Catholic Church.
67 (3) And that by virtue of such ac-
68 tion there is intended or implied no
69 changed relationship toward the See
70 of Rome, or toward principles estab-
71 lished by or through the Reformation
72 of the Church of England, as those
73 principles are enshrined in the Book

[Continued on third column, next page.]

37 ance of the work to which it has been
38 called of God, this, the
39 CONSTITUTION
40 of the American Catholic Church in
41 the United States.

EXPLANATION.

The introductory portion of the foregoing, comprising the first 17 lines, is designed to obviate the criticisms of the Preamble of 1907, both on account of alleged faulty references to our American history, as submitted in the memorial of the National Conference of Church Clubs and by reason of insufficiently identifying the American Church with the historic Church of the ages. The name of the Church, and definite action upon it, is here involved. See Joint Resolutions following for explanation. Whether the present name should be retained as an alternative is submitted for discussion. Lines 18-26 (to "Christian faith") are taken from the Lambeth form of the Quadrilateral, 1888, and as having been enunciated by the whole body of Anglican Bishops, it is believed that the language referring to the Bible and the Creeds may be more acceptable than any new statement that might be devised; except that "sufficient summary" (line 25) reads "sufficient statement" in the Lambeth formulary. It is believed that "summary" is a better term for the purpose than "statement." From line 26, "maintaining," etc., the Preamble of 1907 is substantially followed except that (line 27) the orders of the ministry are enumerated; (line 32) the phrase "Christ's holy Catholic Church" is substituted for "flock of Christ," in the belief that a metaphorical term is inappropriate to a constitutional declaration and is too indefinite; "baptized with water" (line 33) is substituted for "duly baptized" to obviate the criticism of the latter as too indefinite. The name of the Church, in revised form, is introduced (lines 40, 41) in accordance with customary literary usage of stating the name of the body that establishes any constitution in the title to the work. Both in this instrument and in those following, the question of retaining the present name as an alternative title is left for discussion on its merits. As the Preamble becomes a part of the Constitution, which latter establishes the Book of Common Prayer, it is believed that no reference to the latter, or to other matters already incorporated in the Constitution, is necessary.

But realizing how important it is that these instruments should be so framed as to be acceptable to members generally of at least the two largest groups in General Convention, Dr. Wilmer and the editor of THE LIVING CHURCH have ventured also to invite something more than a dozen representative deputies to participate in a round-table conference on the two days previous to the opening of General Convention, and—showing that we have not misunderstood the very general desire for united action—we are pleased to say that nearly every gentleman invited has promptly signified his acceptance and his sympathy with the eirenic purpose. Indeed the embarrassment has been in extending the invitations to that conference, for many other deputies were equally entitled to consideration and their views would be equally valuable; but to be really effective it was felt that the membership could not be a larger number, and that more important than numbers was it that they should be men who would be recognized as representing adequately the best thought of these two constructive groups of Churchmen.

To these gentlemen, first, do we submit the proposals for legislation that are stated above; and we ask also that they may be accepted as a *basis* for legislation by all other deputies who are willing to assist in this eirenic movement. More than a basis they do not purport to be. Our justification is simply that as it has taken several months for two deputies, long distance removed from each other in space, to come to agreement, it will certainly be impossible for two great schools of thought as represented in General Convention to do so in a few days' time without some assistance of this nature to start from.

And the people of the Church can assist in this movement by their most earnest prayers for guidance to those who are

18 Protestant Episcopal Church in the
19 United States of America in Conven-
20 tion, on the twelfth day of September,
21 in the Year of our Lord 1801," together
22 with the Title Page of the said Arti-
23 cles of Religion.

Resolved, the House of Bishops concurring, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention in accordance with Article X. of the Constitution:

24 Amend the Table of Contents by
25 omitting the words: "Articles of Re-
26 ligion."

EXPLANATION.

The omission of the Thirty-Nine Articles from the pages of the Book of Common Prayer is in accordance with the expressed view of the late Dr. Huntington, who felt that a brief statement affixed as a Preamble to the Constitution, would better describe the general outlines of the position of this Church, and do it in a more eirenic manner, than could any elaborate system of involved theological and philosophical utterances. Dr. Huntington's views were published in the *Hibbert Journal*, in THE LIVING CHURCH, and elsewhere, within the past six years, and were avowed by him in debate in the General Convention of 1907. The "disestablishment" of the Thirty-nine Articles was unanimously recommended by the H. D. committee on Constitutional Amendments (Rev. Drs. Huntington, John Williams, Battershall, Niver, McIlvaine, and Mann, Messrs. Andrews, Stiness, Mills, Browne, and Pepper) in the General Convention of 1907 (*Journal*, pp. 358-9), but was not enacted. Whether that purpose should be carried out at this time, or whether consideration of it should be postponed until after other legislation is completed, is submitted for consideration. It is agreed that the Articles should not be dropped unless the sentiment in favor of such action be very general.

74 of Common Prayer and in the Consti-
75 tution and Canons of this Church.
76 Resolved, further, the House of
77 Bishops concurring, That the clergy of
78 this Church be and hereby are request-
79 ed to make the causes for this action
80 known to the people under their re-
81 spective charges and to Christian peo-
82 ple generally.

83 Resolved, the House of Bishops con-
84 curring, That a Joint Committee of
85 three Bishops, three clergymen, and
86 three laymen be appointed to report to
87 the next General Convention what fur-
88 ther legislation is necessary or desir-
89 able in order to bring the language of
90 the official standards of this Church
91 into harmony with this action, should
92 it be ratified at the next General Con-
93 vention.

EXPLANATION.

It is hoped that these Joint Resolutions will so plainly set forth the reasons for the changes to be made that they will allay any misconceptions that may exist in any part of the Church. They may be amplified should it appear that further assurances are required. The final resolution, beginning line 83, provides for the appointment of a Joint Committee to report the further steps necessary to harmonize the references to the name of the Church in the Book of Common Prayer, the Constitution, and the Canons with the name to be adopted at this time, provided the change be ratified in the following General Convention.

charged with so weighty a work. Perhaps we are on the eve of the most momentous General Convention which this Church has known since it was first organized. May it be guided only by the Holy Spirit!

THE RELIGIOUS CENSUS.

THE Religious Census of 1906 is now completed and is published in two large quarto volumes aggregating more than twelve hundred pages between them. They give a mass of religious statistics such as have never heretofore been collected in this country, and on the whole, in spite of the deplorable divisions which stare glaringly before one as the most conspicuous feature of American religion, they show the progress of Christianity in the mass in a quite hopeful condition. Some of the statistical findings relating to the Protestant Episcopal Church were published in these columns more than a year ago from advance bulletins.

Some of the information vouchsafed in this official work may be of interest to our readers. The Protestant Episcopal Church is, of course, a "Protestant" body; which term is cautiously interpreted by the government compilers as embracing those bodies "which in history and general character are identified more or less closely with the Protestant Reformation or its subsequent development" (i., 21). Of course if Churchmen feel that they are entitled to be "identified more or less closely" with some earlier period in Christian history, it devolves upon them to take steps to set forth that fact *officially*. It cannot be expected that government officials will read through elabo-

rate but unofficial treatises to discover how the "Protestant Episcopal Church" should be classified.

The second volume deals with the history, doctrine, polity, work, and chief statistics of each religious denomination. "The descriptive statements were prepared wherever feasible," says the "letter of transmittal," "by competent persons in the denominations" but "edited in the office in order to secure general uniformity of presentation." The marks of editing, with, of necessity, a certain incongruity of language and a rather abrupt departure from ecclesiastical style to reporter style are especially evident in the papers relating to the chief historic Churches. For the Protestant Episcopal Church the historical statement appears to have been compiled from Dean Hodges' little book, and is reasonably satisfactory except that one could wish it to be better connected with the historic Church of the ages, so as not to seem to be a merely American sect. For "doctrine" one is a little shocked to learn that "the general position of the Church is classed as Calvinistic," though "various opinions are held by individuals"; and it is not accurate to say that the Athanasian Creed "was unanimously rejected by the convention of 1789," in view of the fact that the Church declared in the preface to the Prayer Book at the same time its intention not to depart from the doctrine of the Church of England and thus did not "reject" the creed when she dropped it from the Prayer Book. Neither can we find any record in the early Journals of General Convention which show that the vote on dropping it was unanimous; and finally, the creed appears to have been dropped at the first revision, in 1785, and we can find no reference to it whatever in the Journal of 1789. In lesser matters, too, we observe a number of minor errors. Simply as an example of these, the "salary of the bishop" is not often, if ever, "fixed by the standing committee" as stated. It would seem as though a work of this sort, passing through four years of incubation, ought not to be marred with so many inaccuracies, even of a minor character. But the articles relating to the different religious bodies are very interesting and very useful indeed, and one must assume that they are reasonably accurate. On the whole the work reflects great credit upon the officials of the Census.

An interesting piece of information vouchsafed is that fourteen denominations have changed their names since the preceding census; which shows, at least, that this can be done without any very revolutionary consequences. Twelve others have entirely disappeared, and seventeen have split into two or more bodies.

Editors of Church almanacs will feel their hearts going out in sympathy to the editor of this present work, when he writes, in his introduction:

"The chief difficulty encountered in the prosecution of the work was that of securing prompt returns from the individual church organizations. A little more than one-half of the entire number sent in their reports with reasonable promptness, and had all done the same, the census might have been completed at a much earlier date, but many responded only after long delay and after repeated reminders had been sent to them. . . . In other respects also the schedules as first returned were frequently imperfectly filled out. To supply the information lacking required a great amount of extra correspondence, and was the occasion of delaying greatly the completion of the work."

What is there in the Christian religion, or in the grace of holy orders, that should make so many men so criminally careless as to replying to polite correspondence, especially when it is important for the good of the religion they profess to believe in, that they should do so? Is there an incompatibility of temper between Christianity and good order?

PERHAPS the action of the Milwaukee diocesan council last week in authorizing its Social Service Commission to examine and express judgment on bills pending before the state legislature, and to appear before committees of the same in favor of or against bills, is the most momentous advance taken by any of our dioceses in recent years. Every interest is represented before the legislature, except the moral sentiment of the people. Under present conditions nobody presents that. This the Church proposes to do hereafter in Wisconsin in an official manner, and it is believed that it will have a marked influence in legislation.

It is easy to say that it is dangerous for the Church to meddle in politics. It is easy to point out that if the Social Service Commission should act unwisely it would be fraught with very serious consequences both for Church and for State.

But why should labor unions, organizations of employers, merchants' associations, chambers of commerce, and special interests of every sort be able to trust committees, and not the Church? The Church is the one body that will be recognized as appearing disinterestedly on bills involving great moral or social questions, in which the welfare of the whole people is at stake. We are confident that the view expressed by such an official body will carry much weight before well-meaning legislators, who always comprise a large majority of the members of legislatures in normal states.

THE pomp of the recent Eucharistic Congress in Montreal was, no doubt, a striking propaganda for Roman Catholicism, but Roman Catholics in Canada have not had it all their own way notwithstanding. The great Bi-Centenary of the English Church in Canada was in progress at the same time in Halifax, and the Brotherhood of St. Andrew convention in Montreal during the week following was a great event. Four thousand people listened to the Bishop of London in his splendid Arena speech, and when he exclaimed, "I am not a Roman Catholic because, thank God, I am an English Catholic," the whole enormous gathering rose to its feet and broke into cheers that lasted several minutes. That is the kind of answer that Anglican Churchmen in Montreal—called a "Low Church" city—send back to the Roman propaganda; and well they know it is the only kind of answer that meets Roman claims upon their own ground.

ANSWERS TO CORRESPONDENTS.

G. G.—A lay reader, officiating at Evening Prayer, would have the right to omit the prayers between the third collect and the prayer of St. Chrysostom habitually, although it would not speak well for his Churchly zeal and intelligence should he do so.

E. V. W.—According to the pending measures Suffragan Bishops would probably be ineligible to election to the House of Deputies.

TEACHER.—So far as we know, the Ministering Children's League is no longer active.

SUBSCRIBER.—St. Elisabeth's Day is kept on November 5th.

THE MIXED CHALICE.

TO TURN to the use of the mixed chalice. Its use is no doubt based originally upon what our Lord is supposed to have Himself used in the first institution of the rite upon the Paschal night. As was pointed out incidentally in a most able paper, read some time ago before this confraternity (which I had the pleasure of perusing in the *Scottish Chronicle*) it is one of the three oldest things connected with the Blessed Sacrament, whose first origin, unlike others, we cannot trace, and which seem to go back to the earliest days in which the holy rite existed. (The other two being "The Fast before Communion," and "The Making the Eucharist the Sunday Service.") Its theological interpretation, viz., its reference to our Blessed Lord's two-fold nature, is, of course, also very ancient, but, like all spiritualizing of such matters, certainly later than the use itself. However, it goes back to ancient days, for the Monophysite Churches of the East use the unmixed cup, as a protest against the Catholic doctrine. The Armenians also, whose Monophysitism is reported to be of a rather nominal character (the decrees of the Council of Chalcedon in 457 are said to have been misunderstood by them, as they were translated into their language), do the same. This primitive rite, restored in England by the Nonjurors in the eighteenth century, when it was also introduced into the Scottish Church (it was one of the celebrated "usages" which led to disputes at the time), and restored, we hope permanently this time, under the auspices of the Tractarian and Catholic revival, has of course, unfortunately, like everything else connected with the celebration of the Sacrament of love, led to unseemly squabbling, and has been made even a cause of gross injustice and persecution. At one time, I have read, even the adding a few drops of water in the vestry (a mode in which, by the way, I have seen a very modest High Churchman indeed salve his conscience in this respect) was absolutely prohibited by the law courts, if not by the Bishops themselves. One would have supposed that a rite, like the mixed chalice, involving the dilution of the wine used in the Holy Sacrament, would have recommended itself to those who, in modern times, have carried the opposition to the use of even the smallest quantity of alcohol to such extremes. But human nature is a perverse thing, and difficult to reckon with, and the majority of such (there are of course some notable exceptions) have unfortunately been found in the ultra-Protestant camp on this, as on other subjects. In fact, the opposition to the mixed chalice, like that to wafer bread, has generally been of the most persistent kind, and has taken downright ludicrous forms. The Irish Church, *e. g.*, among the clergy of which there have been for many years past many extreme teetotallers, forbids the use of "wine mixed with water" by the same canon to which I have already referred.—From a Paper read by Rev. A. E. EISDALE before the C. B. S.

BLUE MONDAY MUSINGS.

A READER of this column tells me that "Hands of Toil," the strong and beautiful poem reprinted here some weeks ago, is by Arthur Pierce Vaughn, and was first published in the *Outlook* of January 2, 1904. Another friend gives credit to Thomas J. Williams of Austin, Texas, for the two poems called "Daily Communion" which found their place here also as anonymous.

ONE OF THE ceremonial curiosities which has drifted to my desk is "The Order of Worship" of "The Second Presbyterian Church," Chicago. A "Pastoral Prayer" and a "Prayer of Consecration" are provided for, with no direction as to the attitude of the congregation; but there is a rubric explicitly directing that "during the closing prayer and the benediction the people shall be sitting," "still bowing" at the choral Amen. To be at ease in Zion may or may not be praiseworthy; but it would be interesting to know just why these good Second Presbyterians should sit for the last prayer, or for any prayer, indeed. "Still bowing" implies that ungraceful and anti-scriptural attitude which dear Bishop Huntington used to call "kneeling on one's forehead." It is as uncomfortable as it is irreverent; yet, alas! it still survives among some "P. E.'s." O why?

Apropos, I have lately been making the acquaintance of an island paradise ("the Garden of the Gulf," its happy denizens call it) known as Prince Edward Island. But the pity of it is that in their expeditiousness, they refer to their lovely province as "P. E. Island"! It pained me whenever I saw it.

MANY PEOPLE have written how much and how long they have cherished Miss Kimball's exquisite little poem, "All's Well," reprinted here a few weeks ago. The author repudiates the sub-title, "A Pillow Prayer," as having a touch of the sentimental, and as also encouraging the unseemly practice of getting into bed before saying one's night prayers. One lady from Philadelphia, to whom Bishop Huntington had first given the poem back in the '70's, has had hundreds of copies printed, with Cardinal Newman's Vesper prayer, "Lord, support us all the day long of this troublous life," for distribution in Bible classes and elsewhere; and Dr. Huntington used to give away copies at Grace Church, New York.

As I re-read the last two lines, an echo comes to me from a sick room, which I cannot forbear setting down:

"All's well, whichever side the grave for me
The morning light may break."

It was three years ago, in one of those rarely beautiful homes perfumed by generations of culture and piety, where all the traditions were of "the things that are more excellent." The head of the household, after a long, agonizing illness, was about to undergo an operation which might mean relief, or death; and I had just celebrated the Divine Mysteries by his bedside, his wife and child receiving with him. After the blessing, there was a silence: then the wife, with a face illuminated by heavenly radiance, said: "Dearest, it matters little whether you waken out of the ether here or beyond: we shall be one in Christ, and together always."

I COMMENTED here some weeks ago upon the beginning of a "Catholic Congregational Non-Christian Church" in Harlem, with a young man from the Yale Divinity School as its leader. He has sent me some of his literature, which I find characterized by bad proof-reading and rather unusual self-esteem. So far as I can judge, it needs no further answer; but one naturally raises the question why, with all the resources of the language to fall back upon, Mr. Hermon F. Bell should find it necessary to steal two adjectives and one noun identified peculiarly with Christianity, in labelling his society. I prophesy that the "C. C. non-C. Church" will die a-borning, as the colored brother put it.

By way of western parallel, here is a young Universalist preacher in Minneapolis who finds all the faith he has had hitherto "excess baggage," rejects all revelation, denies the existence of God, and announces that he is to "have room according to his strength," in a new non-religious society, "into which an intelligent man can come without suffering an insult to either his intelligence or his self-respect." Mr. Ryder is certainly not cumbered by any "excess baggage" in the way of modesty! Poor Minneapolis has never before had any place where intelligent men could go, until he came to show the way by hiring a hall! His history, as he gives it to the press, is suggestive: beginning as a Methodist in Boston, at the Boston

University School of Theology, he studied later under Dr. Briggs and Prof. McGiffert at the Union Seminary, New York. He then became a Universalist, and now declares himself an atheist. I wonder whether any trace of his new institution will be found three years from now!

THERE is an ever recurring grievance, about which laymen write indignant letters without producing any effect. I wonder if perhaps a clerical complaint may assist!

The grievance is the failure on the part of our city clergy to announce in the Saturday papers the hours of service. I arrived Saturday evening, recently, in a city of 140,000 people, for the one idle Sunday of my summer. My host lived on a hilltop near the edge of the city. I looked through all the papers for church notices, and found two churches advertising, of the many that should have done so, those two being on the side of town remotest from where I was. When I went to the nearest church, expecting from its reputation to find the Holy Eucharist at mid-day, it was a lay reader who said Mattins! So about early services: there is no fixed hour; 7:00, 7:30, 8:00, even 9:00 A. M., all these are times when one may find a plain celebration of the Holy Communion in American communities; but it is necessary to know which is the local time. In most places, the papers are glad to publish church notices free; where they expect to be paid, the advertisement is worth the money, as a business proposition. Wake up, brethren! It pays to advertise.

SPEAKING of church advertising, the *Buffalo Express* of July 1st announces as follows:

"CHURCH PICNIC.

"The Sentimental Methodist Episcopal Church and the Metcalf Sunday School will hold their annual outing on Wednesday, July 6th, at Gardenville Park."

Whether this means "Centenary" or "Sentinel" is a question. But such typographical errors recall Dr. Neale's indignant amusement, when, having written: "Such a course is like sampling a house by a brick," the compositor made it read, "Like sampling a horse by a kick"! Neale wrote illegibly at best, however, and I dare say the unfortunate victims of his "copy" thought themselves as hardly used as are the men who deal with my manuscript, prepared, like this, far from the business phonograph and a skilled stenographer. If ever you see any particularly incoherent statement in this column, assume that the fault is the proof-reader's, not mine, I beg.

A CHEERFUL blasphemer in Denver sends me a copy of *Christian*, the "organ of Satanic Science, which knocks religion to smithereens." He heals all manner of diseases, including poverty. One dollar a month does it, "a treatment each day for Health, Happiness, and Prosperity. When you double your dollar, you double the number of your treatments. I use a pink envelope, with pink paper, in my letter to you, and give treatments to envelopes and paper." *Christian* has been published for seventeen years. Is our public school system a success or a failure?

THE COURTS have lately exposed a similar "graft" in "New Thought" circles, the Kornit Mfg. Co., advertised in the *Magazine of Mysteries* and the *Cheer Up Magazine*, by its "New Thought" promoter. Counsel declared that the whole thing was a gigantic fraud with no shadow of honesty about it; but perhaps the inventor of a new scheme for getting other people's money was giving himself present treatments for poverty. Declaring that he sincerely believed that Kornit would yield dividends of 25 to 100 per cent annually, he was flooded with letters from widows, Protestant ministers, and poor country people, sending in their savings. One preacher in North Dakota wrote: "After having read articles on vital subjects written by you, there could be no particle of doubt in my mind that you were a real good man. Your word was as good as gold to me." A poor farmer in Kentucky, with ten in the family, living on 80 cents a day, wrote pathetically: "Most of the people hereabout are as poor as I am. They don't believe in the New Thought. They laugh at me and take me for a crazy." He ordered one dollar's worth of *Magazine of Mysteries*, however, though he could not raise \$10 for a "Kornit" share. Whereupon this benevolent manipulator of prosperity vibrations wrote, urging him to send \$2 and have one share reserved! Of all abominable frauds, the fancy religionist with business on the side is the most contemptible.

PRESBYTER IGNOTUS.

"AS OTHERS SEE US"

How the "Protestant Episcopal" Name is Viewed in England

THE WRETCHED BRIGHTON TROUBLES AGAIN

New York World's King Edward Story Denied Authoritatively

OTHER LATE NEWS OF THE CHURCH OF ENGLAND

The Living Church News Bureau
London, Sept. 13, 1910

TDARESAY the following subleader in the *Church Times* of last Friday will be of special interest to the readers of THE LIVING CHURCH:

"Next month the American Church will hold its periodical Convention, when, we are glad to notice, there is to be made a strong effort to find a more suitable title for the Church. Episcopal it must needs be, if it can call itself a Church, and that epithet is superfluous, besides being somewhat ridiculous. Protestant it cannot be, at least in the modern sense of the word, which is antithetical to Catholic, and this part of the title must, sooner or later, be rejected. Its removal is advisable on another ground. The Church of America is in such close relations with the Church of England, that the former would do well to abandon a title which an English Catholic can only pronounce with a wry face. It is not without a severe twinge that he professes himself to be in communion with a Protestant Church, however Episcopal it may be. The title of the American Church belongs to an unfortunate past, and is the fossilized survival of a tradition long since outworn. It is of the first importance for American Churchmen, surrounded as they are by innumerable sects, to assert their claim to be called Catholics, and particularly is this necessary when they are confronted by the powerful Church of Rome. The American Church, so long as it is content to label itself Protestant, will have to be satisfied with being reckoned merely as one of the Protestant sects, and that a numerically insignificant one. Urging a bolder claim it would make a larger appeal. Our best wishes will go with those who shall endeavor to remove from the American Church what we cannot help regarding as a very serious blot on its escutcheon."

With further reference to the state of affairs at Brighton, the Rev. Arthur Cocks writes from Paris to the *Times* newspaper to say that he has resigned the benefice of St. Bartholomew's, and he does so because, underlying the particular issues between the Bishop of Chichester and himself, "I hold there lies the principle of obedience to his authority expressed either in his 'wishes' publicly stated or in his 'directions,' and unless I could fall in with the former and obey the latter I feel in honesty bound to resign." Further, under the Bishop's directions there seemed to him a far wider issue than the mere holding of a service or not holding it—viz., "a serious question of dogma." The Rev. H. F. Hinde, who is the other Brighton vicar that has resigned rather than comply with the Bishop's "directions"—in his case the issue being "Benediction"—appears also to have been moved by the feeling that it was a question of doctrine. But this view, I think, is an entirely mistaken one. So far as Churchmen generally are aware, the only question involved in the prohibition of "Exposition" at St. Bartholomew's and of "Benediction" at the Church of the Annunciation has been that of discipline, and Dr. Ridgeway was quite within his right as a Catholic Bishop in forbidding such practices. Moreover, it is a preposterous reason of Rev. Mr. Cocks' for resigning his curacy, that absolute obedience is due from a parish priest to his Bishop. This savor of Newmanism and Ultramontaniam rather than of Catholicism. According to a special correspondent of the *Record*, the Rev. Mr. Hinde is preparing, with his two assistant curates, the Rev. Messrs. E. R. Shebbease and H. R. Prince—the other assistant curate, the Rev. P. A. Mainwaring, is staying *pro tem.*—to leave the clergy house in the parish of the Annunciation. The patronage of the two churches is in the hands of the Wagner representatives—the Bishop of Chichester, the vicar of Brighton, and the vicars of the four churches built by the Rev. Henry Wagner, sometime vicar of Brighton (St. Paul's, the Annunciation, St. Bartholomew's, and St. Mary's, Buxted). Notwithstanding the two vacancies in the trusteeship, I think there is every reason to believe that thoroughly sound and wise Catholics will be elected to succeed the late vicar.

Condition of Affairs at Brighton

It appears that the cock and bull story about the late King having had leanings towards Romanism, and actually having embraced the system before he passed away, has been so industriously circulated by its concoctors as to have reached far away South India, as well as nearer North America. The editor

Canard About King Edward Refuted

of the *Record* has received from a native missionary worker in that country a cutting from a newspaper published in the Cochin State and conducted, it is said, by a Roman Catholic, setting forth precisely the same version of the lying statements that appeared in the columns of the *New York World*. It will be remembered that a salient point of the story was that during his last sickness his Majesty was found to be wearing a "scapular," which had been sent to him, it was added, by a Roman nun. This statement could obviously be best refuted by some one professionally in close attendance upon the King, and as these reports were causing a deal of misconception in India, the editor of the *Record* thought it well to clear the matter up. Accordingly he sent the cutting to Sir Francis H. Laking, who was the physician in the closest attendance upon King Edward all through his last illness, and the editor has received from him the following reply:

"BALMORAL CASTLE, August 30, 1910.

"DEAR SIR:—In reply to your letter of the 29th inst., I beg to inform you that there is not the slightest foundation for any of the statements mentioned in the enclosed cutting, and that you are at liberty to give them an authoritative denial.

"I am, yours faithfully,

"The Editor, *The Record*."

"F. H. LAKING."

An interesting account of the dedication of the beautiful new village church in Dorset, Wimborne St. Giles, has been contributed to the *Church Times*. This

Dedication of St. Giles', Wimborne fair Gothic fabric, erected by the Earl of Shaftesbury and the work of Mr. Cooper, the eminent church architect and ecclesiologist, happily replaces the ugly Gregorian building, which on Michaelmas Day, 1908, was destroyed by fire. As at Mr. Comper's notable church in London, St. Cyprian's, Dorset Square, the east end has been designed on English mediæval lines, and must indeed present an aspect of great dignity combined with singular richness of color. The high altar is properly of generous dimensions and has a low reredos of alabaster and gold bearing carved figures of the Crucifixion, with St. Giles, St. Anthony, St. Francis, St. Edward the King, St. Aldhelm, St. Osmund, and St. Rumbold. The decorative scheme is carried on by the east window (a memorial to the eighth Earl of Shaftesbury and the Countess, his wife), in which the Incarnation and the Resurrection of our Lord are represented. A quaint feature of the figure painting in the window consists of the choir of prophets singing the Introit for Easter Day, *Resurrexi et adhuc tecum sum*, with the old Sarum Plainchant melody. In the north chapel, separated from the choir by oak screen work, stands the Lady Altar, over which is a large window representing the Blessed Virgin with her Holy Child Jesus. The outstanding feature of the church is the fine rood screen of oak, with its attendant figures of St. Mary and St. John. On the front of the loft are carved figures of the apostles, the whole scheme, it is said, presenting an aspect of great magnificence, with the painted and gilt tester over the high altar as a background. Many of the monuments to members of the Ashley family were greatly damaged by the fire of 1908; but a number of them, including the historic monument to Anthony Ashley, who was present at the taking of Cadiz in 1597, and the memorials to the first and third Earls of Shaftesbury have been replaced. At the west end of the church an imposing gallery of wainscot oak has been constructed for the new organ, choristers, and bell ringers.

The rite of dedication was performed by the Bishop of Salisbury on the eve of the feast of St. Giles, and on the feast day the Bishop was the celebrant at an early Eucharist. The great service of the day was a Solemn High Mass, the celebrant being the Abbot of Caldey. One of the two cantors was Mr. Francis Burgess, musical director of the Plainsong and Mediæval Music Society and of the London Gregorian Choral Association. The cantors were in copes of green and gold, while the crucifer was vested in a dalmatic. The main body of the choristers was placed in the west gallery, and the music of the service, the *Missa de Angelis*, was conducted by the rector, the Rev. J. A. Bouguet. Among the priests assisting in choir were the Rev. the Hon. James Adderley (who also preached the sermon), and the Rev. Father Waggett, S.S.J.E. The large congregation present included the churchwardens (one being the Earl of Shaftesbury) who took part in the celebrant's procession, the Countess of Shaftesbury, Lord and Lady Ashley, the Countess of Grosvenor, the Right Hon. George Windham, and two leading representatives of the Dorset Freemasons. At the conclusion of the service the Earl of Shaftesbury entertained the officiants and their assistants with other guests at a luncheon at St. Giles' House. In the afternoon the

congregation reassembled for an open air procession through the village, in which the architect and his workmen took part, and on returning to the church a Solemn *Te Deum* was sung. Afterwards there was an organ recital by Mr. Francis Burgess, interspersed with a couple of solos from the *Messiah* by Lord Shaftesbury. Later in the day a public tea was provided for some eight hundred tenants on the estate and other residents and visitors, followed by some sports and a distribution of prizes.

With reference to Stratford-on-Avon Church, a parishioner of that parish writes to the *Church Times* to say that no one wishing to use the church for prayer or meditation is ever made to pay. He also points out that the sale of things in connection with the Shakespearian cult is confined to the church porch. But the porch after all bears somewhat the same relation to the interior of the church as the Court of the Gentiles bore to the more sacred parts of the ancient Jewish temple, and it was that part of the temple which our Divine Master purged of buyers and sellers. Surely there should be no taint of commercialism in any part of Stratford-on-Avon Church.

Sermon to Scientists

In Sheffield parish church last Sunday week the Archbishop of York preached a sermon to members of the British Association on the Relations of Religion and Science. Many leading scientists assembled in Sheffield for the annual meeting of the British Association were present at the service, including Professor Bonney, president of the association, Sir Oliver Lodge, and Sir Archibald Geikie. The northern Primate expressed his belief that there has now come the possibility of a true friendship between religion and science.

Bishop Powell Resigns His See

The Bishop of Mashonaland, Dr. Powell, has resigned his see on medical advice. He was consecrated Bishop in 1908, and was formerly well known in London as vicar of St. Stephen's, Upton Park. As Dr. Powell is still capable of undertaking work in England, he has accepted from the rector of Poplar the benefice of St. Saviour's, Poplar, which was Dr. Dolling's London parish, and perhaps one of the most difficult and depressing ones in the whole metropolis.

J. G. HALL.

A PRAYING Church is the natural result of the lives of men who are in close communion with God. It testifies to the fact that men know the needs of their fellowmen and are confident that only God can supply these needs. In the demonstrated efficiency of prayer, by the measured progress of the Church throughout the centuries, we know that a Church pleading before God receives the answer in priceless souls recovered.

A witnessing Church embodies the lives of those who appreciate the call to the militant service of Jesus Christ. It is in His name that the Church conquers. The hosts of the Church, with the sign of the cross and the name of the King, can possess all who belong unto Him. A Church that names not His name is a defeated Church.

A giving Church is the consummation of that sort of consecration that is genuine. The average Church, with its bills in arrears, its place of worship ill kept, the minister insufficiently and tardily paid, is but the barrier to blessings that God would bestow. A giving Church is an honest Church. Only an honest Church can have influence with the world.—*Diocese of Bethlehem.*

DEATH OF ARCHBISHOP MACLAGAN,

LONDON dispatches of September 19th announce the death on that day of the Most Rev. William Dalrymple MacLagan, D.D., who retired from the Archbishopric of York in 1900. Pneumonia was the cause of his death. He was 84 years of age. The Archbishop was the son of Dr. David MacLagan, a distinguished physician, who made a name for himself by his service in the Peninsular War, afterward practising in Edinburgh and being connected with the faculty of Edinburgh University, in which Sir Douglas MacLagan, elder brother of the former Archbishop, is professor of medical jurisprudence.

Lured by his father's army experience, the future Churchman, after graduation from the High School of Edinburgh, chose the military profession, says the *New York Tribune*. He entered the service in the Indian army in 1847, but by 1852 he

had had enough of warfare, and, resigning his commission as second lieutenant, entered St. Peter's College, Cambridge. He took his degree of Bachelor of Arts in 1856, that of Master of Arts in 1860, and in 1878 received the honorary degree of Doctor of Divinity.

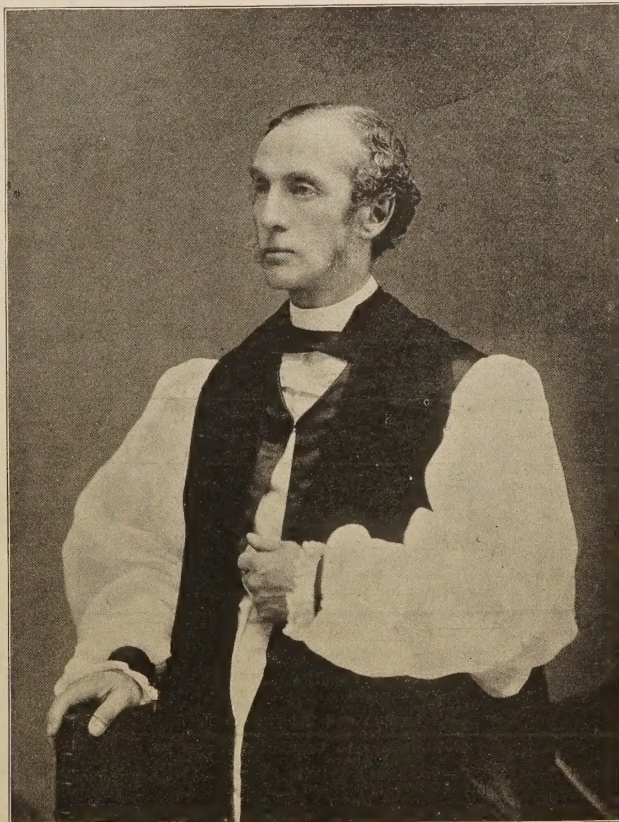
In 1856 he was ordained deacon, and priest in 1857. He began his curacy at Paddington. Soon after this he was for some time honorary chaplain to the Queen. The curacy of St. Stephen followed, and in 1860 he was appointed secretary of the Diocesan Church Building Society, a post in which he distinguished himself for his energy and ability. There he remained five years. He then was appointed curate in charge of Enfield, where he was successful in restoring the ancient parish church.

Lord Chancellor Hathery in 1869 presented Mr. MacLagan with the living of St. Mary's, Newington, and a spacious new building was left there as a memorial of his six years' residence in that parish. In 1875 Newington was transferred to the See of Rochester, and the Bishop of London, wishing to retain the

promising young clergyman, promoted him to the vicarage of St. Mary Abbots, Kensington, where he remained until 1878, when he was made the ninety-first Bishop of Lichfield. In 1891 he became Archbishop of York, on the death of Dr. Magee. Archbishop MacLagan retired two years ago.

Dr. MacLagan published several volumes of sermons, a charge delivered to his clergy in 1880, several addresses to the clergy and parochial papers. With Dr. Archibald Weir, he edited *The Church and the Age: Essays on the Principles and Present Position of the Anglican Church*.

WHEN WE follow the teaching of St. Peter and St. Paul and recognize that all the baptized are elect and predestinate, then, although the final result is not yet assured to us, we receive unspeakable comfort and hope, says the Rev. Arthur James Mason in *The Faith of the Gospel*. The weakest Christian may believe that he is no intruder within the sacred precinct, brought in by his own presumption or the mistaken kindness of friends. He is where God Himself has placed him, and had eternally determined to place him. His very weakness may be a reason why he was thus elected, to show strikingly the power of Divine grace. And if the discerning choice of God has so favored him as to translate him into the kingdom of His dear Son, then God will not easily give him up or cast him out again.

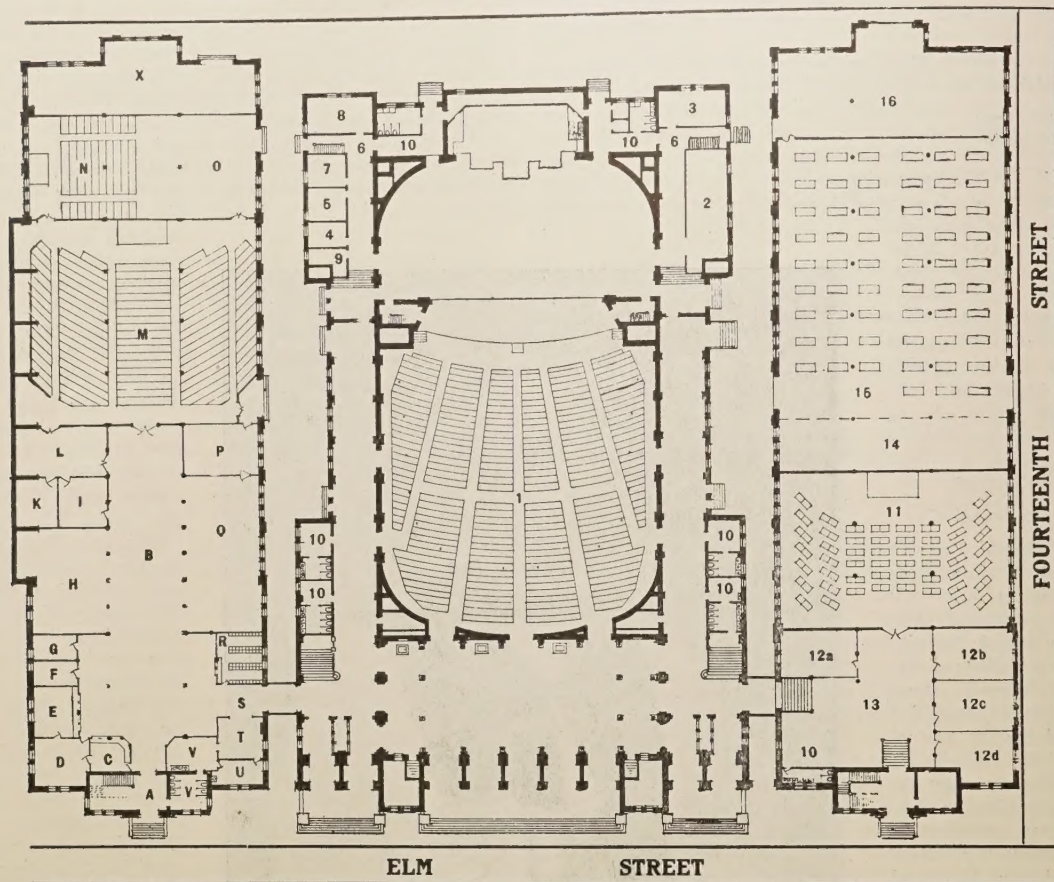


MOST REV. W. D. MACLAGAN, D.D.,
Late Archbishop of York.

GENERAL CONVENTION

CINCINNATI, BEGINNING WEDNESDAY, OCTOBER 5th, 1910

DIAGRAM OF MUSIC HALL GROUP OF BUILDINGS



SOUTH HALL

- A—Elm Street Entrance
- B—Lobby
- C—Registration
- D—Office
- E—Information and Postoffice
- F—Church Periodical Club
- G—Daughters of the King
- H—Reception and Writing Rooms
- I—Girls' Friendly Society
- K—Junior Auxiliary Rest-room
- L—Junior Auxiliary Exhibit
- M—Woman's Auxiliary Hall
- P—Serving Kitchen
- Q—Tea-room
- R—Check-room
- S—Passage to Main Building
- T—Rest-room
- U—Hospital
- V—Toilets
- X—Store-room

SECOND FLOOR

S. S. Conference Hall and Exhibit

MUSIC HALL

- 1—House of Deputies
- 2—Information
- 3—Postoffice
- 4—Telegraph and Telephone
- 5—Committee Room
- 6—Stairways to Committee Rooms on Floor Above
- 7—President's Private Room
- 8—Secretary's Office
- 9—Storage Room
- 10—Toilets

CAPACITY

The main auditorium, assigned to the House of Deputies, will seat 1,795, with 917 additional in dress circle, 850 in balcony, and a stage affording space for orchestra, 600 singers, and, in front, the entire House of Bishops.

SECOND FLOOR

Smoking, Writing, and Committee Rooms

NORTH HALL

- 11—House of Bishops, Assembly Room
- 12a—Committee Room
- 12b—Committee Room
- 12c—Committee Room
- 12d—Committee Room
- 13—Lobby
- 14—Lunch Room
- 15—General Lunch Room
- 16—Kitchen

CAPACITY

The general lunch room will accommodate all the members of both Houses at once.

KALENDAR OF GENERAL CONVENTION

DAILY APPOINTMENTS.

DAILY CELEBRATIONS OF THE HOLY COMMUNION AS FOLLOWS:

- 7:30 A. M.—St. Paul's Cathedral, Seventh and Plum.
- 8:00 A. M.—Christ Church, East Fourth Street, between Sycamore and Broadway.
- 7:30 A. M.—St. Luke's, Findlay and Baymiller.
- 7:30 A. M.—Grace Church, Reading Road, near Gholson Avenue, Avondale.

- 9:00 A. M.—Morning Prayer for General Convention at Christ Church.
- 9:00 A. M.—Morning Prayer at St. Paul's Cathedral.
- 10:00 A. M.—House of Bishops and House of Deputies assemble in their halls, adjoining for luncheon at 1 o'clock, and reassemble at 3:00 P. M.
- 10:30 A. M.—Regular sessions of the Woman's Auxiliary.
- 1:00 P. M.—Luncheon in the North Hall served daily, from Monday to Friday, inclusive. Members of the Woman's Auxiliary and visitors will be served luncheon at a charge of 50 cents.
- 4:30 P. M.—Tea will be served by the Woman's Auxiliary in the Tea Room, from Monday to Friday, inclusive, for members of Auxiliary and the General Convention. Also on Saturday, October 8th.

Wednesday, October 5th.

- 7:30 A. M.—Celebration of the Holy Communion at St. Paul's Cathedral for the Bishops and Deputies.
- 7:30 A. M.—Celebration of the Holy Communion for the Woman's Auxiliary and the General Public at Christ Church.
- 7:30 A. M.—Celebration of the Holy Communion at Parish Churches.
- 10:30 A. M.—Opening Service in Music Hall. Preacher, the Rt. Rev. John Wordsworth, D.D., Bishop of Salisbury.
- 3:00 P. M.—Conference of the Diocesan Officers of the Woman's Auxiliary in Auxiliary Hall.
- 3:30 P. M.—Business Session of the House of Bishops, in North Hall; House of Deputies in Music Hall.

Thursday, October 6th.

- 9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
- 10:30 A. M.—Adjourned meeting of the Diocesan Officers of the Woman's Auxiliary.
- 8:00 P. M.—Reception to the House of Bishops at the Sinton Hotel by the Bishop of Southern Ohio.
- 8:00 P. M.—Meeting of the Association of Diocesan Secretaries at Cathedral House.

Friday, October 7th.

- 9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
 10:30 A. M.—Session of the Woman's Auxiliary, in Auxiliary Hall.
 11:00 A. M.—First Joint Session of the House of Bishops and the House of Deputies, for the reception and discussion of the Triennial report of the Board of Missions, at Music Hall.
 2:00 P. M.—Organ Recital in Music Hall; Mr. W. S. Sterling, Dean of the Metropolitan College of Music.
 8:00 P. M.—Church Unity Society at the Cathedral. Speakers, the Bishop of Bethlehem, Rev. E. L. Parsons of California, Mr. Frederic Cook Morehouse of Milwaukee.

Saturday, October 8th.

- 8:00 A. M.—Celebration of the Holy Communion for the Woman's Auxiliary, with Presentation of the United Offering at Christ Church.
 10:30 A. M.—Woman's Auxiliary Sectional Meeting of Junior Leaders, in the Junior Room.
 2:30 P. M.—Woman's Auxiliary General Meeting in Music Hall. Announcement of the United Offering. Addresses by the Bishops of Alaska, Tokio, North Carolina, and the Philippines.
 4:30 P. M.—Tea served by the Woman's Auxiliary in the Tea Room.
 8:00 P. M.—General Reception to the Bishops and Deputies and their ladies, and the Woman's Auxiliary, tendered by Mr. and Mrs. Wm. Cooper Procter, at the Art Museum, Eden Park.

Sunday, October 9th.

Celebrations of the Holy Communion and morning services in the churches of the city and vicinity, with sermons by visiting Bishops and Deputies. Special list to be printed later.

- 3:00 P. M.—Conference under the auspices of the Church Laymen's Union, Church of Our Saviour, Hollister Street, Mount Auburn.
 3:30 P. M.—Meeting in the interest of the Church Temperance Society, Church of the Advent, Kemper Lane, Walnut Hills.
 4:30 P. M.—Conference under the auspices of the Church Laymen's Union, Grace Church, opposite Gholsen Avenue on Reading Road, Avondale.
 8:00 P. M.—Service at Calvary Church, Clifton, in the interest of the Church Laymen's Union.
 Evening services at various City Churches with sermons by special preachers.
 8:00 P. M.—Triennial Sermon before the General Convention and the Board of Missions, at St. Paul's Cathedral, in commemoration of the seventy-fifth anniversary of the consecration of the Rt. Rev. Jackson Kemper, D.D., LL.D., first Missionary Bishop of the Church. Preacher, the Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa.

Monday, October 10th.

- 9:00 A. M.—Conference under the auspices of the Church Laymen's Union in Conference Hall.
 9:30 A. M.—Adjourned Conference of the Diocesan Officers of the Woman's Auxiliary in Auxiliary Hall.
 12:00 M.—Woman's Auxiliary, Prayers for Missions, followed by introduction of Missionary Department Secretaries.
 2:00 P. M.—Organ Recital in Music Hall; Mr. John Yoakley, Organist, Christ Church.
 3:00 P. M.—Proposed Second Joint Session of the House of Bishops and the House of Deputies.
 5:00 P. M.—Conference of the Church Laymen's Union, Conference Hall.
 7:30 P. M.—Banquet at the Hotel Sinton, under the auspices of the Brotherhood of St. Andrew, addressed by the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky, and George Wharton Pepper Esq., of Philadelphia.
 8:00 P. M.—Meeting of the Anglican and Eastern Orthodox Churches' Union at St. Paul's Cathedral.

Tuesday, October 11th.

- 9:00 A. M.—Conference of the Church Laymen's Union, in Conference Hall.
 9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
 10:30 A. M.—General Conference of the Woman's Auxiliary, in Auxiliary Hall.

NOTE—The Conferences and Question Box Sessions will be followed by prayers at noon, and by brief addresses by Missionary Bishops, each day's session closing by 1 o'clock.

- 1:45 P. M.—Woman's Auxiliary, Sectional Meeting of the Leaders of the Babies' Branch in Junior Auxiliary Room.
 2:00 P. M.—Meeting of the Daughters of the King at St. Paul's Cathedral.
 4 to 6 P. M.—Reception to the Woman's Auxiliary at Country Club, Grandin Road.
 5:00 P. M.—Conference of the Church Laymen's Union in Conference Hall.
 8:00 P. M.—Missionary Mass Meeting, Music Hall.
 8:00 P. M.—Daughters of the King. Opening service at St. Paul's Cathedral. Sermon by the Rt. Rev. Cleland Kinloch Nelson, D.D., Bishop of Atlanta.

Wednesday, October 12th.

- 7:30 A. M.—Celebration of the Holy Communion at St. Paul's Cathedral for the Daughters of the King.
 9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
 10:00 A. M. and 2:30 P. M.—Conference of Sunday School Workers under the auspices of the Sunday School Joint Commission in Conference Hall.
 10:00 A. M. and 2:30 P. M.—Meeting of the Daughters of the King at St. Paul's Cathedral.
 10:30 A. M.—General Conference of the Woman's Auxiliary, in Auxiliary Hall.
 10:30 A. M.—Junior Auxiliary Sectional Conference in Junior Room.

- 2:00 P. M.—Organ Recital in Music Hall; Miss Lillian Tyler Plogstedt, organist, Church of the Epiphany.
 2:00 P. M.—Business Meeting of the Executive Committee of the Missionary Council, Fifth Department, Committee Room.
 2:30 P. M.—Service and Reception in the interest of the Junior Auxiliary, at the Church of the Advent, Walnut Hills. Address by the Presiding Bishop.
 8:00 P. M.—Meeting of the Daughters of the King at St. Paul's Cathedral.
 8:00 P. M.—Church Laymen's Union Conference at Christ Church Parish House.

Thursday, October 13th.

- 7:30 A. M.—Celebration of the Holy Communion for the Sunday School Commission and the Daughters of the King at St. Paul's Cathedral.
 9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
 10:30 A. M.—General Conference of the Woman's Auxiliary, Auxiliary Hall.
 10:00 A. M., 2:30 P. M.—Sunday School Joint Commission Conference in Conference Hall.
 10:00 A. M., 2:30 P. M., 8:00 P. M.—Meetings of the Daughters of the King at St. Paul's Cathedral.
 12:00 M.—Reception for the General Convention and Woman's Auxiliary, at Bethany Home, Glendale. Special cars on C., H. & D. train at 12:25 P. M. Luncheon served. Returning leave Glendale at 3:20 and 5:13 P. M.
 2:30 P. M.—Church Periodical Club, Auxiliary Hall.
 8:00 P. M.—Missionary Mass Meeting in Music Hall.
 8:00 P. M.—Mass Meeting in the Interest of Sunday Schools, at Christ Church.
 8:00 P. M.—Reception by the Council of the Order to the Daughters of the King, the Bishops and Clergy, at the Cathedral House.

Friday, October 14th.

- 9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
 10:00 A. M. and 2:30 P. M.—Sunday School Commission Conferences in Conference and other halls.
 10:30 A. M.—Woman's Auxiliary Conference, Auxiliary Hall.
 2:00 P. M.—Organ Recital in Music Hall; Mr. Sidney C. Durst, Organist and Choirmaster, Church of Our Saviour.
 3:00 P. M.—Proposed Third Joint Session of the House of Bishops and the House of Deputies.
 3:30 P. M.—Mass Meeting under the auspices of the Girls' Friendly Society in America, Auxiliary Hall.
 8:00 P. M.—Mass Meeting in the interest of Sunday Schools at Christ Church.

Saturday, October 15th.

- 7:30 A. M.—Celebration of the Holy Communion for the Junior Auxiliary, Junior Leaders, Teachers, and Members of Mission Study Classes at St. Paul's Cathedral.
 9:00 to 10:15 A. M.—Mission Study Classes at Cathedral House.
 9:00 A. M.—Celebration of the Holy Communion for the Guild of All Souls at St. Luke's Church.
 11:00 A. M.—Quiet Hour for the Junior Auxiliary, at the Cathedral, conducted by the Rt. Rev. Arthur Selden Lloyd, D.D., Bishop Coadjutor of Virginia.
 3:00 P. M.—Mystery Play and Tea given by the Junior Auxiliary, at the Lyceum, Glendale. Special traction cars leave Fountain Square, beginning at 1 P. M.

Sunday, October 16th.

- 3:00 P. M.—Mass Meeting of Sunday Schools, under the auspices of the Board of Missions and Sunday School Auxiliary, in Music Hall.
 8:00 P. M.—Missionary Mass Meeting under the auspices of the Laymen's Missionary Movement in Music Hall.

Monday, October 17th.

- 9:00 A. M.—Junior Auxiliary Meeting in Junior Auxiliary Room.
 10:30 A. M.—General Conference of Woman's Auxiliary, Conference Hall.
 2:00 P. M.—Organ Recital in Music Hall; Mr. K. O. Staps, Conservatory of Music, Organist and Choirmaster St. Paul's Cathedral.
 3:00 P. M.—Proposed Fourth Joint Session of the House of Bishops and the House of Deputies.
 8:00 P. M.—Reception by the Executive Board of the Junior Auxiliary to members at Junior Auxiliary House, 220 West Seventh Street.

Tuesday, October 18th.

(St. Luke's Day.)

- 9:00 A. M.—Celebration of the Holy Communion at Christ Church in place of Morning Prayer.
 9:30 A. M.—Woman's Auxiliary Study Class, Auxiliary Hall.
 10:30 A. M.—Woman's Auxiliary, Opening of Question Box, Conference Hall.
 3:00 P. M.—Girls' Friendly Society Conference and Question Box, Conference Hall.

Wednesday, October 19th.

- 10:30 A. M.—General Conference of Woman's Auxiliary, Conference Hall.
 2:00 P. M.—Organ Recital in Music Hall; Mr. Sidney C. Durst, Organist and Choirmaster Church of Our Saviour.
 2:30 P. M.—Proposed Fifth Joint Session of the House of Bishops and the House of Deputies.
 8:00 P. M.—Meeting of the Guild of St. Barnabas for Nurses, at St. Paul's Cathedral, with address by the Bishop of Alaska.

Thursday, October 20th.

- 10:00 A. M.—Woman's Auxiliary General Gathering of Missionaries, Auxiliary Hall.
 10:00 A. M. and 2:30 P. M.—Conferences:—The Church and Social Service; under the auspices of the General Commission on Capital and Labor, the Christian Social Union, and the C. A. I. L. In Conference Hall.

8:00 P. M.—Mass Meeting in Music Hall. The Social Responsibility of the Church. Under the above auspices.

Friday, October 21st.

10:00 A. M.—Woman's Auxiliary Closing Meeting, Review of the Triennial Meeting, Auxiliary Hall.

11:45 A. M.—Woman's Auxiliary, Quiet Hour, conducted by the Bishop of Southern Ohio.

2:00 P. M.—Organ Recital in Music Hall, Mr. K. O. Staps, Conservatory of Music, Organist and Choirmaster St. Paul's Cathedral.

MEMORIAL ON THE PREAMBLE.

FROM THE NATIONAL CONFERENCE OF CHURCH CLUBS.

To the House of Bishops and the House of Deputies in General Convention Assembled, Greeting:

THE memorial of the Eighteenth Annual Conference of Church Clubs of the United States of America, held in Portland, Maine, on June 7th and 8th, 1910, respectively invites your attention to the inaccuracy, as it seems to the Conference, in the opening statements in the proposed Preamble to the Constitution, now pending, in regard to the date when the Church was planted in Virginia, and prays that the language thereof may be so amended as to read as follows:

"The American Church, planted in Virginia in the year of Our Lord 1587, by the representatives of the ancient Holy Catholic and Apostolic Church of England, whose cross had been reverently erected on the continent of North America, upon its first discovery under England's authority, on Saint John the Baptist's Day, in the year of Our Lord 1497; acknowledging," etc.

And your memorialists, as in duty bound, will ever pray.

Respectfully submitted on behalf of the Eighteenth Annual Conference of Church Clubs of the United States.

New York, September 1910.

BURTON MANSFIELD,
ASA BIRD GARDNER, | Committee.
WILLIAM R. BUTLER, |

[A mass of authorities is submitted in an appendix to this Memorial.]

B. S. A. DINNER.

ON Monday evening, October 10th, a dinner will be given at the Sinton Hotel by the Brotherhood of St. Andrew, whose invitation is issued by the national executive officers. The dinner is proposed as the result of a suggestion made some months ago that the Brotherhood should hold a special meeting at which a conference might be held on the work of men in the Church, but it was felt that so many meetings are already scheduled during the General Convention that it would be better to get together as large a number of Churchmen as possible in a less formal way, for the purpose of interchange of friendly greetings.

The toastmaster will be Mr. H. D. W. English of Pittsburgh, First Vice-President of the Brotherhood, and the speakers are Bishop Woodcock and George Wharton Pepper, Esq., of Philadelphia. It looks as though a successful occasion was assured, judging from inquiries as to the purchase of tickets received by the Brotherhood office in Boston. It should be said that the invitation is extended to all Churchmen.

CHURCH LAYMEN'S UNION.

SOME changes of hours in programme of Church Laymen's Union conferences at Cincinnati during General Convention have had to be made, but it is believed the following will remain: On Sunday, October 9th, there will be three conferences of them for men exclusively. They will consider missionary work in parishes and cities. They are: Church of Our Saviour, Mt. Auburn, 3 P. M.; Grace Church, Avondale, 5:30 P. M.; and St. John's Church, Covington, 8:45 P. M. There will also be three services at which speakers will tell of missionary work by laymen. These are: Calvary Church, Clifton, 7:30 P. M., Bishop Whitehead of Pittsburgh; Grace Church, Avondale, 4:30 P. M., Bishop Woodcock of Kentucky; and St. John's Church, Covington, Bishop Talbot of Bethlehem. At the latter it is expected that Bishop Burton of Lexington will preside. A layman representing a layman's missionary society will speak at each of these services, with the Bishops.

In Conference Room, South Annex, Music Hall, 9 A. M., 2 and 5 P. M. on October 10, 11, and 12, there will be informal conferences with questions and literature, and in Christ Church parish hall on Wednesday evening, October 12, at 8 there will be a public meeting to which men are especially asked, but

women will be admitted. A prominent layman will speak for ten minutes on "The Call to Men" and following will be half a dozen addresses, 7 minutes each, telling of work that has been accomplished. Speakers will include Bishops Woodcock and Whitehead, the Rev. Dr. Beverly Warner of New Orleans, Dr. Matthew D. Mann of the Laymen's League of Buffalo, and Mr. Eugene M. Camp of the Seabury Society of New York. Opportunity for questions and answers will be afforded, and the whole meeting will discuss work.

JUNIOR AUXILIARY MISSION STUDY CLASSES.

UNDER the direction of the Junior Department of the Woman's Auxiliary it is planned to have Mission Study Classes in Cincinnati during the time of the Convention. These classes will be held at the Cathedral House from 9 to 10:15, on October 6, 7, 11, 12, 13, 14, and 15. These classes will be taught by Junior leaders who have been trained for this work and have had much experience in it. There are two general divisions, classes for adults and classes for leaders of children's branches. The subjects for leaders of adult classes will be "The Why and How of Foreign Missions," "The Upward Path" (the book on Colored work), and the "Acts." The subjects for leaders of children's classes will be "Winners of the World," "Uganda's White Man of Work" (the story of Mackay's life), and "Servants of the King."

These classes will be open to any wishing to avail themselves of this opportunity for missionary education.

GENERAL SUNDAY SCHOOL CONVENTION.

WEDNESDAY, OCTOBER 12th.

CONFERENCES OF LEADERS—Conference Hall.

10:00-12:30—Subject: Progressive Diocesan Movements; organization, canonical authorization, financial support, leadership. Conducted by the Rev. Samuel Tyler of Southern Ohio. Miss Caroline L. Fiedler of California and the Rev. H. E. Cooke of Ohio will lead in the discussion.

2:30-5:00—Subject: Teacher Training; where and how to provide for it; the fitness of the Standard Course. Conducted by the Rev. Lester Bradner, Ph.D., of Rhode Island. The Rev. F. A. Douglas of Minnesota and the Rev. Charles S. Lewis of Chicago will lead in the discussion.

THURSDAY, OCTOBER 13th.

GENERAL CONFERENCES—Conference Hall.

10:00-12:30—Subject: The Sunday School and Missions; missionary spirit, instruction, activity. Conducted by the Rev. William E. Gardner of Massachusetts. The Rt. Rev. Charles Scadding, D.D., Bishop of Oregon, and Rev. R. W. Plant of Maine will lead in the discussion.

2:30-5:00—Subject: The Sunday School and the Church; confirmation, church worship, church loyalty. Conducted by the Rev. Canon Pascal Harrower of New York. Discussion led by Miss Tuit of Ohio and the Rev. A. B. Whitcombe of Chicago.

PUBLIC MEETING IN CHRIST CHURCH.

8:00-9:30—The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, will preside. Subject: How Shall the Church Discharge Her Corporate Responsibility for Religious Education. Speakers: The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, and Mr. George Wharton Pepper of Philadelphia.

FRIDAY, OCTOBER 14th.

SECTIONAL CONFERENCES (places to be announced).

10:00-12:30—1. Superintendents and Secretaries. Conducted by the Rev. Charles H. Young of Chicago.
2. Primary Department.
3. Junior Department.
4. Senior Department. Conducted by the Rev. George P. Atwater of Ohio.

GENERAL CONFERENCE—Conference Hall.

2:30-5:00—Subject: How Can Sunday School Teachers Find Enjoyment in their Work? Conducted by the Rev. S. Arthur Huston of Michigan. The Rev. Charles E. Byrer of Ohio and the Rev. F. R. Godolphin of Michigan will lead in the discussion.

PUBLIC MEETING IN CHRIST CHURCH.

8:00-9:30—The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, will preside. Subject: Securing the Spiritual Aim of the Sunday School:

Through Educational Principles and Methods. Speaker: The Rev. Edward E. Drown, D.D., of Cambridge Mass.

Through Personal Influence. Speaker: The Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming.

SUNDAY, OCTOBER 16th.

3:00 P. M.—United Sunday School Missionary Service. Convention Hall. Conducted by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio. Speakers: The Rt. Rev. Arthur S. Lloyd.

D.D., Bishop Coadjutor of Virginia; the Rev. Herman L. Duhring, D.D., of Pennsylvania, and Mr. John W. Wood, corresponding secretary of the Board of Missions.

This service will be under the auspices of the Sunday School Auxiliary of the Board of Missions.

SUNDAY SCHOOL EXHIBIT.

An extensive exhibit has been prepared by a committee, of which the Rev. William Walter Smith, M.D., is chairman, displaying the best supplies for the modern Sunday School, prevailing conditions and typical work.

SOCIAL SERVICE CONFERENCE.

THE programme and speakers for the Conference on the Church and Social Questions which is to be held in Cincinnati on October 20th, in connection with the General Convention, is as follows:

MORNING SESSION—10 A. M.

- 1.—The Diocesan Social Service Commission: Purpose and Scope of Work. Rev. Alexander G. Cummins, Litt.D., Poughkeepsie, N. Y. To open the discussion—Rev. Ernest deF. Miel, Hartford, Conn.
- 2.—Coordination of the Social Work of the Church, *i. e.*, Present Organizations, A Social Service Secretary, The Work in Other Churches. Clinton Rogers Woodruff, Esq., Philadelphia, Pa. To open the discussion—Rev. Hubert W. Wells, Wilmington, Del.

AFTERNOON SESSION—2:30 P. M.

- 1.—The Parish and Social Service. Rev. Charles N. Lathrop, San Francisco, Calif. To open the discussion—H. D. W. English, Esq., Pittsburgh, Pa.
- 2.—The Church and Existing Agencies for Social Service, *i. e.*, Associated Charities, etc. Very Rev. Walter T. Sumner, Chicago, Ill. To open the discussion—Rev. W. Stanley Emery, Concord, N. H.
- 3.—The Church and Labor. Rev. Theodore I. Reese, Columbus, Ohio. To open the discussion—B. D. Weigle, Esq., San Francisco, Calif.

The speakers at the mass meeting in the great Music Hall in the evening will be: Right Rev. Charles D. Williams, Bishop of Michigan, presiding. Right Rev. C. P. Anderson, Bishop of Chicago; Very Rev. George Hodges, Dean of the Episcopal Theological School; and John B. Lennon, general treasurer of the American Federation of Labor.

MISSIONARY MEETING OF OCTOBER 11th.

Chairman.—THE RIGHT REVEREND ROYD VINCENT, D.D., Bishop of Southern Ohio.

General Subject:—"THE WORLD MISSIONARY CONFERENCE."

- 7:55-8:00—Music while the audience is assembling.
 8:00-8:10—Opening Hymn and Prayers.
 8:10-8:30—"Churchmen and the Conference." The Right Rev. William Lawrence, D.D., Bishop of Massachusetts.
 8:30-8:50—"The Conference and the Workers in the Field." The Right Rev. Logan H. Roots, D.D., Bishop of Hankow.
 8:50-8:55—Hymn.
 8:55-9:15—"What the Conference Demands of the Laity." Mr. Seth Low.
 9:15-9:35—"The Church's Mission and Christian Unity." The Right Rev. Charles H. Brent, D.D., Bishop of the Philippine Islands.
 9:35-9:40—Closing Hymn, Prayer, and Benediction.

G. F. S. MEETINGS AT GENERAL CONVENTION.

ALL persons interested in work among girls and young women are invited to attend the meetings of the Girls' Friendly Society held during the General Convention of the Church in Cincinnati. A mass meeting will take place on Friday, October 14th, at 3:30 p.m. in Auxiliary Hall. The opening address on "The Work of the G. F. S." will be given by the Bishop of Springfield. Other speakers of prominence will also present special aspects of the work. On Tuesday, October 18th, at 3:30 p.m. a conference on G. F. S. topics will be held. The programme will consist chiefly of a Question Box and an informal discussion. This meeting is intended primarily for G. F. S. associates and for those interested in the formation of new branches, but all will be heartily welcome. In the G. F. S. headquarters in the south corridor of Music Hall, literature, Holiday House photographs, etc., will be on exhibition.

ANNUAL MEETING OF THE A. AND E.-O. C. U.

THE Anglican and Eastern-Orthodox Churches Union will hold its third annual meeting on Monday, October 10th, at 8 o'clock p.m., in St. Paul's Cathedral, Cincinnati, Ohio, the Coadjutor Bishop of New Hampshire and Bishop Raphael, Syrian-Orthodox Bishop of Brooklyn, presiding. Distinguished speakers have been invited to address the meeting, and a full attendance of members, associate members, and associates is expected to be present.

DIOCESAN APPOINTMENTS IN NEW YORK

Cathedral Choir and Crossing Will be Opened on St. John's Day.

ST. STEPHEN'S COLLEGE BEGINS A NEW YEAR

Branch Office of The Living Church {
 416 Lafayette St.
 New York, Sept. 27, 1910 }

BISHOP GREER has issued the list of Episcopal appointments from November 3rd to December 28th. Special appointments for the clergy and laity of the diocese may be made at other times in addition to the office hours for interviews on Wednesdays and Fridays, 2 to 4 p.m. An offering for diocesan missions is requested at each Confirmation service, and due notice of the same is to be given to congregations on the Sunday preceding.

The 127th Annual Convention of the diocese will meet in Synod Hall on Wednesday and Thursday, November 9th and 10th. In the evening of the first day, a mass meeting in the interests of missions will be held in Carnegie Hall. On Thanksgiving Day at 8 o'clock a.m. a corporate Communion service for the Brotherhood of St. Andrew will be held in the Cathedral Crypt. The Bishop will visit the chapel of the Intercession, Trinity parish, on Christmas morning. On the Feast of St. John the Evangelist at 11 o'clock the long-expected opening of the Cathedral of St. John the Divine will be consummated by the consecration of the choir and two chapels. At the same hour on Holy Innocents' Day the first ordination in the Cathedral will be made.

St. Stephen's College, Annandale-on-Hudson, opened September 20th with about sixty-three students, and with every probability of more to come. Of the new men the larger proportion expect to take a full course. The Freshman class numbers about twenty.

Dr. Seymour Guy Martin, of the University of Pennsylvania, a graduate of St. Stephen's, has succeeded Dr. Anthony, now vicar of St. Augustine's, New York City, in the chair of Philosophy. Mr. Edward Stuart Hale, also a graduate of St. Stephen's, has become acting Professor of History. Old Orient Hall has been renovated and painted, and now makes a very attractive dormitory. The following gentlemen were elected trustees at Commencement: Mr. William Read Howe, Orange, N. J.; Col. Edwin Stevens, Hoboken, N. J.; Rev. Dr. J. Nevett Steele, South Orange, N. J.; and Mr. Clinton Rogers Woodruff of Philadelphia.

WHERE WE STAND IN GENERAL MISSIONS

The Year's Deficit is \$74,532.55

NEEDS AND SUCCESSES IN MANY FIELDS

THE Board of Missions listened to the treasurer's report at their meeting last week, showing where we stand. The total receipts and the legacies applying on the appropriations were \$1,121,162.94, and \$7,312 has been received since the books were closed to apply on the reduction of the deficit of the past year. Analyzing this he reported that the parish offerings had increased as compared with the year before, \$43,756, and that there had been a decrease of individual offerings of \$13,051. Increase of the Sunday School Auxiliary \$2,780; of the Woman's Auxiliary, including its individual members and the Junior Auxiliary, \$10,717; of the Woman's Auxiliary United Offering 1892, \$235, and of 1895 \$5,710; and all miscellaneous items \$15,095. The contributions from parishes and individuals under the Apportionment plan during the nine years show that the contributions of the Board have much more than doubled those of ten years ago, and show a gain of \$30,704 as compared with the year before. The number of contributing congregations has much more than doubled, the number of parishes contributing for the past year being 4,986. In the first year of the Apportionment—1902—eight dioceses and ten missionary districts completed their Apportionment, a total of eighteen in all. This year thirty-six dioceses and twenty-seven missionary districts have completed their Apportionment—a total of sixty-three, sixteen more than last year; 372 more parishes completed their apportionments this year than last. The treasurer commented: "I think we have every reason to feel encouraged over the success which has attended this method and the spirit in which the Apportionment plan has been accepted by the whole Church." While the Lenten offering fell off about \$2,560,

the treasurer remarked, speaking for the Church as a whole, it was vastly encouraging that it was not less, as the late treasurer contributed very largely himself in his own Sunday school and elsewhere. The net total of central expenses and making the work known to the Church, including department secretaries, this year has been six and nine-tenths per cent. Last year it was seven and two-tenths per cent. The treasurer said: "Another way of stating this is—that, approximately, one-half of the total expenditure of central expenses is for administration purposes, making the percentage on the receipts amount to 3½ per cent., and the other half is expended on what a business house would term 'promotion,' also amounting to 3½ per cent."

The deficiency on September 1st was \$74,532.55, or about one-half what it was thought it would be. Of this amount nearly \$33,000 was the deficiency of the previous year. The legacies for the uses of the society were applied, as spoken of above, by the direct vote of the board at this meeting.

The destruction by fire of St. Mary's School, Rosebud, being reported to the Board, the Bishop in charge of South Dakota addressed the members, saying that there was insurance of \$5,000 upon the building carried since its erection many years ago, but that it would cost from twelve to fifteen thousand dollars to reërect and furnish it and he was quite sure that many of the friends of Indian Missions would wish to contribute towards the expense.

Despatches were received from Bishop Rowe as late as August 25th. He had made a summer visitation to all the remote parts of

Needs in Alaska. his district except Point Hope. Since May his journeys amounted to four thousand miles. The Bishop says that the Rev. Mr.

Betticher, now in the States, is responsible for the chain of missions on the Tanana river, and that while he is on furlough he wishes to obtain subscriptions for scholarships at Tortella Hall, and by resolution of the Board permission was given him to raise forty scholarships at \$100 each with the understanding that Mr. Betticher shall make no appeals for this purpose to congregations or Sunday schools, but will endeavor to secure forty individuals who will give \$100 apiece. The Bishop strongly feels that an infirmary or hospital is sorely needed for the sick natives, as there is no place at present where natives requiring surgical care can receive it. They are also anxious to teach the natives how to garden, etc., so that on the Tanana river they shall have a mission as perfect in equipment as possible. Mr. Betticher will also seek aid to erect a modest log chapel at Nenana and for the completion of two other buildings, so providing for the spiritual care of the natives there located.

A resolution was adopted expressing appreciation to the Bishop of Eastern Oregon for relinquishing for the past year the appropriation made for his travelling expenses and proposing the increase to \$500 of the Apportionment to his district. The special attention of the members was called to the fact that Bishop Nichols has informed them that through the generosity of a Churchwoman in California a permanent home for the Japanese mission in that diocese has been secured on very liberal terms.

Towards the close of May the Kiangsui Synod met and was attended by all the Chinese clergy and the lay delegates and, with two exceptions, by all the foreign clergy. The catechists were present as listeners and learners. The addresses of Rev. G. S. Sung and Rev. P. N. Tsu produced a deep effect, as they were very searching and practical. The preamble, constitution, and canons of the Anglican Communion in China were passed without any amendments. Now all the synods, save one, have passed this document and it is practically assured that it will be adopted without substantial change at the joint synod in 1912. The congregation at Wusih have presented the mission with a piece of land, which they purchased themselves, for a cemetery. The Rev. R. E. Browning has resigned because of a breakdown in health and the advice of his physician not to return to China. The Chinese committee for St. Luke's Hospital has raised within three years 5,800 taels.

Bishop Ferguson was securing passage from Europe to this country to attend the General Convention, but when he last wrote had not found any opportunity of arriving in time. He had gone to Germany to put his wife in the hospital. A letter was received from the Rev. Pierre E. Jones, graduate of the Philadelphia Divinity School many years ago, asking that he might be presented with a font for the Transfiguration Church, Coustard, where they have now over one hundred faithful members. Seven years ago he and his family were stoned and driven away by a mob. The cornerstone of the new church has been laid on this very spot. The people can go no further with their contributions and \$500 is needed to erect the church.

West African Notes

WE SHOULD preach God's glory day by day, not by words only, often not by words at all, but by our conduct. If you wish your neighbors to see what God is like, let them see what He can make you like. Nothing is so infectious as example.—Charles Kingsley.

RHODE ISLAND EPISCOPAL ELECTION.

THE result of the special election of a Bishop in the diocese of Rhode Island was the choice of the Rev. James DeWolf Perry, Jr., rector of St. Paul's Church, New Haven, Conn. He was chosen on the seventh formal ballot and the election was made unanimous. A feature of the balloting was the strong run made by the Rev. George McClellan Fiske, D.D., who led at the outset and at one time had within four votes of a majority of the clergy, though his vote was proportionately less among the laity.

The special session of the Rhode Island Episcopal convention called by the Standing Committee to elect a Bishop for the diocese assembled at St. John's Church, Providence, Wednesday, September 21st, the Feast of St. Matthew the Apostle. The Holy Eucharist was offered at 10 o'clock, the Rev. Dr. Bradner, rector of St. John's, being celebrant, the Rev. S. H. Webb, Epistoller, and the Rev. Emery H. Porter, D.D., gospeller. The Rev. George McC. Fiske, D.D., was present also in the chancel. Hymns 379, 231, 228, and 176 were sung during the service.

At the conclusion of the service the convention was called to order by the secretary, the Rev. S. H. Webb. The roll being called, it was found to be one of the largest conventions ever assembled in Rhode Island. Every one seemed intensely interested in the business which had called them together.

The Rev. Emery H. Porter, D.D., of Newport was elected chairman of the convention. On taking the chair Dr. Porter said: "We have to consider a very serious matter to-day. We could have wished that our dear Bishop could have remained with us ten years longer; but it has been ordered otherwise and we have met here to elect some one for our chief pastor. What can I better do first of all than to call you to prayer? The special prayer composed by Bishop Clark for a former occasion of episcopal election and set forth at this time by the Standing Committee was then offered with several collects.

The Rules of Order adopted in 1897 were adopted as the rule for this convention, with the exception that Rule 2, which provided for nominations, was amended so that an informal ballot without nominating speeches could first be taken.

It was resolved that the convention sit with closed doors; and many visitors who had gathered to hear the nominations and watch the proceedings were much disappointed when asked to withdraw.

The Rev. Messrs. Hilliker and Seymour, and Messrs. Chaffee and Upton were appointed tellers.

The convention was occupied until 6 P. M. with the balloting, taking a recess of only three-quarters of an hour for lunch.

The result of the informal ballot was as follows:

	CLERICAL.	LAY.
Total votes cast.....	52	167
Rev. George McC. Fiske, D.D.....	14	32
Bishop Brent.....	9	27
Rev. Alexander Mann, D.D.....	5	21
Rev. Leighton Parks, D.D.....	6	15
Rev. George Hodges, D.D.....	4	14
Rev. E. S. Rousmaniere, D.D.....	1	13
Rev. Arthur M. Aucock.....	4	10
Rev. Emery H. Porter, D.D.....	1	9
Rev. Julius W. Atwood.....	..	4
Bishop Spalding.....	..	4
Rev. William M. Groton, D.D.....	..	4
Rev. George L. Locke, D.D.....	..	4
Rev. Lester Bradner, Ph.D.....	1	3
Rev. Herbert C. Dana.....	..	2
Rev. Herbert Shipman.....	1	2
Rev. William M. Grosvenor, D.D.....	1	2
Rev. Philip M. Rhinelander.....	2	..
Bishop Griswold.....	1	..
Rev. D. D. Addison, D.D.....	1	..
Rev. Frank W. Crowder, Ph.D.....	1	..
Rev. Lucian Rogers.....	1	..
Rev. Flavel S. Luther.....	1	..
Rev. Henry Bassett.....	..	2
Rev. Percy S. Grant.....	1	1
Rev. Gilbert W. Laidlaw.....	..	1
Rev. James W. Chalmers.....	1	1
Rev. James V. Chalmers.....	..	1
Rev. Alva E. Carpenter.....	1	1
Rev. Richard H. Woffenden.....	..	1
Rev. Frederick I. Collins.....	..	1

After the result of the informal ballot had been announced the Rev. Dr. C. A. L. Richards put in formal nomination the Rev. Dr. Leighton Parks; and the Rev. Henry Bassett nominated in an eloquent speech the Rev. Dr. George McC. Fiske. The balloting then proceeded, Dr. Fiske leading but lacking many votes in both orders and the opposition being greatly divided.

Dr. Perry's name first appeared on the second ballot, after which Mr. Rathbone Gardner, delegate from Grace Church, Providence, put him in formal nomination, and gave reasons for believing that Bishop Brent would not accept if elected. Judge Stiness spoke in behalf of Dr. Fiske, urging the delegates not to go outside the diocese when such a man as the diocese needed could be found within. The Rev. Dr. Bradner spoke, endorsing Mr. Perry. After the sixth ballot Bishop Brent was put in formal nomination by the Rev. Alva E. Carpenter and the seventh and decisive ballot was taken. The laity had elected the Rev. Mr. Perry on the fourth ballot, but it was not until three more were taken that the clergy united upon this nomination.

When it was announced that the Rev. Mr. Perry had been elected

FORMAL BALLOTS FOR BISHOP OF RHODE ISLAND

	1st	Ballot	2nd	Ballot	3d	Ballot	4th	Ballot	5th	Ballot	6th	Ballot	7th	Ballot
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
Total votes.....	61	170	59	176	58	175	59	170	59	163	58	154	54	151
Necessary to choice.....	31	86	30	86	30	88	30	86	30	82	30	78	28	76
Dr. Fiske.....	19	47	21	48	23	46	26	48	25	39	26	39	16	30
Dr. L. Parks.....	10	35	10	44	2	12	..	2	..	1	..	1	..	1
Dr. Hodges.....	8	17	9	19	4	9	..	2	..	1	..	1	..	1
Dr. Mann.....	7	..	9	23	8	11	7	6	4	2	..	2	..	5
Bp. Brent.....	6	15	..	..	..	..	..	..	..	..	..	..	4	8
A. M. Aucock.....	3	3	2	4	..	1	..	..	..	..	..	..	..	..
Dr. Rousmaniere.....	2	8	..	5	..	1	1	..	..	..	..	..	..	..
P. M. Rhinelanders.....	1	..	1	1	1	1	1	..	1	..	1	..	1	..
Dr. Bradner.....	..	3	..	..	..	..	..	..	..	..	..	..	..	..
Dr. Groton.....	1	5	..	4	1	4	..	..	..	..	..	..	..	..
H. Shipman.....	1	2	1	2	..	..	..	2	..	..	..	..	..	..
Bp. Rowe.....	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Bp. Spalding.....	1	..	1	4	1	4	..	..	..	..	..	..	..	..
Dr. Locke.....	..	4	..	3	..	1	..	..	..	..	..	..	..	..
Dr. Porter.....	..	2	..	1	..	1	..	..	..	..	..	..	..	..
Dr. Grosvenor.....	..	2	..	1	..	..	..	..	..	..	..	..	..	..
H. B. Washburn.....	..	1	..	..	..	..	..	..	..	..	..	..	..	..
H. Bassett.....	..	1	..	2	..	1	..	..	..	..	..	..	..	..
Arthur Rogers.....	..	1	..	..	..	..	..	..	..	..	..	..	..	..
J. W. Atwood.....	..	1	..	..	..	..	..	..	..	..	..	..	..	..
J. DeW. Perry, Jr.....	..	..	3	6	18	81	24	110	28	120	29	110	30	106
L. B. Edwards.....	..	..	..	2	..	..	..	..	..	..	..	..	..	..
Dr. F. W. Tomkins.....	..	..	..	1	..	..	..	..	..	..	..	..	..	..
Pascal Harrower.....	..	..	..	..	..	..	..	..	1	..	..	..	..	..
W. A. Thompson.....	..	..	..	..	..	..	..	..	..	..	..	1	..	..

by both orders, the Rev. Dr. Fiske moved that the election be made unanimous and it was so voted. The chair appointed as a committee to notify the Bishop-elect, the Rev. Lester Bradner, Jr., Ph.D., Rev. Frederick J. Bassatt, D.D., and the Rev. Stanley C. Hughes for the clergy, and Hon. Rathbone Gardner, Mr. George Gordon King, and Mr. William Gammell for the laity.

The testimonials were signed and the convention adjourned, prayer being offered by the chairman, Dr. Porter.

During the convention an attempt was made to alter Canon 12, pertaining to the disposal of the income of the Episcopal Fund during the vacancy in the bishopric; but failed as being contrary to the constitution, which forbids other business to be transacted than that which is mentioned in the call for the special session.

A beautiful spirit of harmony and consideration prevailed throughout the convention. No improper personalities were in-

dulged in, and while those who had worked hard for the defeated candidates were much disappointed, it was without bitterness.

The Rev. James DeWolf Perry, Jr., Bishop-elect, has been rector of St. Paul's Church, New Haven, since 1904. He is the son of the

Rev. James DeWolf Perry, D.D., rector emeritus of Calvary Church, Germantown, Pa.

He took his B.A. degree both at the University of Pennsylvania and at Harvard and his B.D. at the Episcopal Theological School of Cambridge in 1895. He was ordained deacon in 1895 by the Bishop of Pennsylvania and priest in the year following by the Bishop of Massachusetts. He was assistant at Christ Church, Springfield, Mass., till 1897, rector of Christ Church, Fitchburg, Mass., 1897-1904, and succeeded the present Bishop of Newark at St. Paul's, the parish that is closely associated with Yale University in its work, in 1904.

THE MILWAUKEE DIOCESAN COUNCIL

THE Council concluded its sessions last week after taking two notable steps. One was the passage of the resolutions asked for by the Social Service Commission, referred to in last week's issue, in which authority is given to the commission to act on behalf of the Church in promoting or opposing legislation involving moral issues or the welfare of society, when such is pending before the state legislature. The other was the appointment of a committee of ten to consider the subject of the division of the diocese or other method of relief for the Bishop and to report next year.

The reports presented on the first day's session showed a number of ten-year endowment insurance policies to have matured and been paid into the permanent endowment fund, thus making possible a considerable reduction in the assessment against parishes. Missionary reports were less favorable, and the allotment against parishes for diocesan missions was increased.

The debate on division of the diocese was spirited but entirely good natured. On the first day a committee was appointed which, next day, reported in favor of indorsement of the general scheme of setting the La Crosse convocation apart as a separate diocese in three years' time, and providing for solicitation of funds for the purpose. Debate brought out the very small resources and smaller missionary contributions of the parishes in the northern section of the diocese, and the fact that no provision had thus far been suggested for support of missionary work in the proposed new diocese, even if the episcopate itself should be sufficiently endowed. The council declined therefore to take the action asked for by the committee, but instead, upon the motion of the Rev. Frederick Edwards, appointed a committee to deal with the whole subject and report next year. The committee consists of the Rev. Messrs. Frederick Edwards, Holmes Whitmore, S. P. Delany, H. E. Chase, and P. H. Linley, and Messrs. E. A. Wadhams, E. E. White, F. C. Morehouse, David Douglas, and T. M. Cary.

It was also proposed in a second resolution offered by Mr. Edwards to ask the parishes for \$500 to be placed at the Bishop's disposal for episcopal assistance during the coming year, but at the Bishop's particular request the resolution was withdrawn.

The members of the Standing Committee were reelected. The following were chosen as deputies to the Fifth Department missionary council, which meets in Milwaukee next year: Dean Delany, Rev. P. H. Linley of Eau Claire, Rev. George F. Burroughs of St. Andrew's, Milwaukee, Archdeacon Chase, Messrs. Frederic C. Morehouse, H. N. Laffin, and Charles E. Sammond of Milwaukee and David Douglas of Eau Claire. The Bishop appointed the following as members of the Social Service Commission: Frederic C. Morehouse (chairman), Rev. Messrs. A. A. Ewing, S. P. Delany, Frederic Edwards, Holmes Whitmore, Messrs. H. N. Laffin, Loyal Durand, Kenneth G.

Smith, and Henry C. Campbell. As a committee to suggest a method of expediting elections there were appointed Mr. Frederic C. Morehouse, and Rev. Messrs. Henry Willmann, Geo. H. Hills, Holmes Whitmore, and C. E. Jones.

On Tuesday evening the Church Club of Milwaukee gave a dinner to the members of the Council at the Town Club. In the lamented absence of the president of the Church Club, Mr. H. N. Laffin, Frederic C. Morehouse presided as toastmaster. The addresses given were as follows:

Church Club Banquet

- "The Church in the Middle West," Rev. Holmes Whitmore.
- "The Nippon Sei Ko Kwai," Rt. Rev. John McKim, D.D.
- "The Signs of the Times," Rev. John Henry Hopkins, D.D.
- "Our Diocese," Rt. Rev. William Walter Webb, D.D.
- "Forward," Rt. Rev. R. H. Weller, D.D.

A pleasant feature was that the club and its guests, invited by the toastmaster, rose and drank (water) to the health of the Rev. Wm. Austin Smith, who is temporarily retired from active work by reason of ill health. A telegram was sent to Mr. Smith, reading: "Church Club, with diocesan council as its guests, drinks to your health and sends greetings." A very appreciative reply was received by Mr. Morehouse in course of mail in which Mr. Smith wrote: "I was deeply touched by your gracious telegram. It was very gratifying to have been remembered at your Church Club dinner. At this season of the year, when my friends are going back to their parishes, I am missing tremendously my work and the old associations. We expect to sail October 4th to spend the fall in Paris and then go on to Rome for the winter. I am greatly improved in health and I feel confident that I can try work again after another year of rest."

It was generally felt that the evening had been an illuminating and helpful one.

On Thursday, the Woman's Auxiliary was in session at St. James' Church and its parish house adjoining. The rector celebrated Holy Communion at the opening service. The chief speaker of the afternoon was Dr. Mary V. Glenton of the Elizabeth

Woman's Auxiliary

Bunn Memorial Hospital in China. The meeting was notable for the very large attendance, which taxed the facilities of the parish house, 225 being present, representing 23 branches. Bishop Webb commended the proposal to erect a new building for St. John's Home, told of the need for a university chaplain at Madison and of the good work being done by the Girls' Friendly Society. The President, Mrs. S. L. Litchfield, and the Corresponding Secretary, Mrs. F. M. Clarkson, told of phases of the work, and it was reported that \$1,863 had been raised for the united offering. The elections were: President, Mrs. S. L. Litchfield; First Vice President, Mrs. George W.

(Continued on page 755.)

THE HISTORIC EPISCOPATE.

BY THE REV. CHARLES S. LEWIS,

Professor at the Western Theological Seminary, Chicago.

IT is well that we should examine from time to time the grounds on which the Church bases her teaching on the Ministry. This is so because this question is vital to the Church's position. We cannot justify ourselves either toward Rome or toward Protestantism unless the really Catholic conception of the Ministry is essentially what we claim it to be. If the ministry of the Apostolic Succession, through the Historic Episcopate, and that not as a mere fact of history but, as Bishop Hall well says, as the "normal mode, attested by the History of the Church, of conveying ministerial authority," be not of the very *esse* of the Church which Christ established, we American Churchmen have no right to insist on our claim to the hindrance of godly union and concord. If, on the other hand, this ministry is of the very *esse* of the Church, and we have not kept that continuity with Christ and the Apostles which the valid ministry ensures, then we American Churchmen have no right to remain outside the Catholic Church, but must find where that continuity has been kept and seek there the assurance that we can receive the gifts of grace which the Lord Jesus has given to His Church.

The question of the validity of our orders, as opposed by Rome, is hardly an open question. Rome, with an authority which, according to Dr. Briggs, the present Pope does not claim to be infallible, has for the present pronounced them invalid. England has met the pronouncement and shown that in point of historic fact and of theological intention the English Church did not lose her union with the past in this matter of the ministry in the days of the Reformation. With this agree not only many Roman ecclesiastics and historians, but many of the leaders of the Eastern Church. We may, in full confidence, leave the question of the validity of our orders, though not without regret that within the Catholic Church unity is estopped, for the time being, by the bull of Leo XIII. on Anglican Orders.

The question of the necessity of the Episcopate as the bond of continuity with the past is a more vital question in view of the events of the past winter, culminating in the Missionary Convention in Chicago, and the World Conference in Edinburgh. Into these movements, which were practically Protestant movements tending distinctly toward unity, many of the leaders of the Anglican communion entered. This was not, we are told, with any disloyal intention toward our Catholic claim; but with the consciousness that, as the Bishop of Chicago so strongly reminded us in his great Charge on Christian Unity, although the Anglican communion, while truly Catholic, does exist in the midst of a Protestant environment and live in a Protestant atmosphere, she can accept no terms of ultimate union with the Protestant bodies unless, among other conditions, the principle of the Apostolic Succession by means of the Historic Episcopate be recognized and accepted in practice.

To the discussion of this question Bishop Hall, in his charge delivered last June,* turned his attention. It is impossible to over-emphasize the value of the all too small pamphlet in which the Bishop has published it. The actual argument of the charge itself, the valuable notes and appendices, make it a noteworthy contribution to the literature on the subject. In it we have a clear and simple statement of the great principles which underlie the whole question of "the position and standing of the ministry of the Christian Church—in the light of Scripture teaching, the witness of the Primitive Church, and the declarations of leaders of the Reformation period."

I know no clearer, better summing up of the evidence that as a matter of historical fact the ministry of the Christian Church from the very beginning has been continued through the Bishops to whom alone was granted the power of passing on the authority which Christ has lodged in the Church. Calmly, and with the utmost courtesy, the Bishop sets forth the divergent views that divide men to-day, and then asks "Which of these theories is sanctioned by the evidence of Scripture and the witness of the Primitive Church?"

This evidence he proceeds to examine in some detail. The analysis of the New Testament teaching leads to the conclusion, which every honest student must admit, that behind all one finds there of development the Apostolic background is

everywhere present. They are the leaders, and act "not merely as *persons* chosen by our Lord, but as *officers* appointed by Him and with authority conferred by Him." Along with this there is the development in two directions: The ordinary ministers of the local churches, bishops or presbyters (the terms are virtually identical in the New Testament), and deacons; and the so-called charismatic ministry of whom the prophets are the chief. But both these developments were in union with, and under the guidance of, the Apostles, while the former were of direct appointment by them, and the latter after a lapse of time passed out of use.

There is no hard and fast line between the New Testament days and those which followed. The development of the ministry continued always with this same Apostolic background. The evidence for this is found in the so-called Apostolic Fathers, a group of writers whose dates lie between A. D. 95 and 140; and is most admirably summed up by Bishop Hall. He says:

"The Church, a visible and organized society with a differentiation of function among its members, lay and clerical; the ministerial commission from our Lord transmitted in succession from the Apostles; subordination to appointed rulers the security for unity and for the preservation of the truth: these are the points which stand out in the testimony of these 'ancient authors' of the late first and second century, following hard upon the close of the Apostolic Age. Unless (as has been said) we are prepared to suppose a great revolution between the Apostles' teaching and that of their successors—an exceedingly early 'corrupt following of the Apostles'—this testimony must be allowed to interpret what otherwise might be considered vague and indefinite in the New Testament Scriptures."

This is the position which Anglican writers insisted on throughout the Reformation. There were, no doubt, irregularities and differences of opinion, but the "position of the Church was clear."

I have dwelt at length on this earlier part of Bishop Hall's Charge, not as implying that the latter part is not equally valuable, with its treatment of the practical bearing of the subject, but because it is in such perfect contrast to the book on the same subject published "in the hope of an irenic rather than a polemic effect" by the Rev. Dr. Thompson of the Presbytery of Philadelphia, under the title of *The Historic Episcopate*.† It is an ungracious task to have to point out not only an entire misconception of the whole trend of the history of the Christian Church; but an attitude towards the whole subject of the ministry, which blinds the author's eyes to the conclusions of sound scholarship, and leads him into insult and scorn which the quasi-apology of the preface, which bids us set it down "to the stress of discussion," will not excuse.

The thesis of Dr. Thompson's book is this: There is in the Church a definite ministry, a clear succession from the Apostles, but this succession lies in the presbyter-bishops, which, he claims, constitute the real historic episcopate. To prove the continuity of the presbyter-bishops from the New Testament time to the present; to show that the succession of the Bishops in the Church is really a "presbyterial" succession; to convince his readers that there never has been any real difference in Order between Bishop and Priest, and that canonists and theologians always have admitted this: this is what he sets before him as his task.

Space forbids a detailed examination of the book, nor do all the points suggested above claim equal attention. The main point which a Churchman must challenge is the statement that underlies the whole argument, viz., that the Historic Episcopate, in the Anglican sense, is "an institution evolved in the second Christian century without either Apostolic sanction or necessity on the life of the Church; and is no more a part of the Christian Church order than is the papacy its child and heir"; and the corollary that "the hypothesis of an Apostolic Succession of manually consecrated Bishops as the necessary channel of grace in the Christian Church . . . is a conception first originated by Cyprian of Carthage, and elaborated from age to age by the later fathers, the Roman canonists since 1570, and the Anglican polemics since 1589."

Dr. Thompson seeks to establish this doctrine by showing that, as he believes, "the government of the sub-apostolic Churches was by a plurality of officers called sometimes presbyters (elders) and sometimes bishops (overseers)." His authorities are the Apostolic Fathers, apart from St. Ignatius,

* *The Apostolic Ministry*. A charge by the Rt. Rev. A. C. A. Hall, D.D., LL.D., Bishop of Vermont. Delivered at the Annual Convention of the Diocese, 1910. Longmans, Green & Co.

† *The Historic Episcopate*. By Robert Ellis Thompson, M.A., S.T.D., LL.D., of the Presbytery of Philadelphia. Philadelphia: The Westminster Press. Price \$1.60 post paid.

the Peschitto and Justin Martyr, whom he treats together in a chapter entitled, "The Presbyterian Fathers." The first of this group is Clement of Rome, who wrote in A. D. 95 in the name of the Roman Ecclesia to that of Corinth, where some presbyters had been put out of office. We are told that this writer, who probably was a disciple of the Apostles, "has learned nothing of that threefold ministry which was to supersede the ministry of presbyters and deacons the Apostles had established." In this statement, to begin with, our author ignores the clear New Testament situation in which there is always the background of the Apostles or of others delegated by them. He also appears here, and elsewhere, to lose sight of the other New Testament truth that the Church is not a loosely bound together group of "ecclesias" (!) each sufficient in itself, but that the various "ecclesiae" make one common Body of Christ, in which the Apostles and those others appointed by them play an essential part. It must be due to the neglect of these two facts that the author so utterly misunderstands St. Clement.

As the representative of the Church of Rome he takes exactly the position which the Bishops of later days always took. He was not a corresponding secretary for foreign Churches, as such a theory would imply. He was the official spokesman of the Church, and must have been, as Bishop Hall says, "What would have been designated in later times by the name of Bishop." As a matter of fact, the very next ages unite in what Bishop Lightfoot calls a "universal tradition," that he actually was a Bishop: and no theory that explains this on the basis of a group of presbyter-bishops of which he was one, will satisfy the facts. That St. Clement thought of three orders in the Christian ministry is probable from his use of the Jewish ministry with its three orders specifically mentioned as part of the likeness between the Christian and Jewish Church. Probability becomes, however, certainty when we come to the celebrated passage where he tells us that the Apostles appointed presbyters and deacons, and then "gave a further injunction in order that if they (the Apostles) should fall asleep other approved men might succeed to their ministry," and goes on to speak of presbyters appointed by the Apostles, or "afterwards by other distinguished men." Bishop Hall reminds us, in a foot-note, that there are those who take this passage as referring not to the Apostles but to the presbyter-bishops, but I am confident that the text will bear, if it does not actually require, the interpretation I have given.

It is evident that the Epistle of St. Clement does not give any ground for imagining that the New Testament condition had changed in those few years, but assumes throughout the very transition which must have come between their days and the time of St. Ignatius, when those who succeeded the Apostles as continuers of the seed had become not few but many, and were now localized in a restricted territory.

Dr. Thompson's explanation of the teaching of St. Clement is, we believe, due to a misconception of the facts of the New Testament and of the Epistle itself. But no such explanation can justify his treatment of St. Ignatius' Epistles, which show within twenty years of St. Clement's Epistle that Bishops as distinct from presbyters were established in the "furthest bounds of the earth," and insist not only that the Bishop was necessary to a valid sacrament but to the very being of the Church. To say the least, his treatment of these Epistles is amazing. If there be one conclusion of patristic scholarship which is accepted by all true scholars as certain it is that of Zahn and Lightfoot that the shorter Greek recension of the Ignatian Epistles is the authentic one; that St. Ignatius actually wrote them; and that the date is about A. D. 115. Dr. Thompson rejects every one of these points. He accepts the later date, A. D. 140, which Harnack has since given up. He accepts the Curetonian, the Syriac recension of three short epistles, and stamps all the Greek versions as forgeries. He goes even further and actually questions whether St. Ignatius ever wrote any of the epistles, suggesting that the "alleged interpreter of Ignatius" may have known that they were the "invention of some forger, a sort of rhetorical exercise in imagining what Ignatius might, could, or would have written." This may be apologetics, but it is not scholarship. Opponents of episcopacy cannot thus read St. Ignatius out of court, even though his epistles are absolutely contrary to the Presbyterian theory of the ministry. Real scholarship has placed them on an impregnable rock and they must be reckoned with. St. Ignatius, as Bishop Hall truly says, "evidently knew no other form of ecclesiastical government or organization" than epis-

copacy. To his mind it was essential to unity and to purity of doctrine. Without it the Church had no existence.

Lack of space forbids the examination in any such detail of the evidence for the historical fact that the Christian Church continued through the ages to keep alive the "apostolic seed" through the Bishops. The appeal which writers like St. Irenaeus and Tertullian made in their controversies with heretics was to the Apostolic Churches, not as being Christian communities which had continued on from the Apostles' days, but as having the unbroken roll of Bishops, "whom they possess as transmitters of the Apostolic seed." The Church orders, the group of early service books and collection of rules which found its later form in the so-called Apostolic Constitutions, bear witness to the difference between the Church's view of the ministry and that put forth by the Presbyterians. We find in the earliest of them, as well as the latest, rules for consecrating Bishops, as distinct from presbyters, and the actual words of the ceremony. They bear evidence to the constant belief of the Church in these early days that the power of ordination rests with the same order that it has rested with throughout the ages, viz., the Bishops and not the presbyters.

There may have been, here and there, cases where irregularities showed themselves, in this matter as in others; but any honest examination of the facts will show that episcopacy was the rule not only from the middle of the second century, but from the days of the Apostles; and that the Church held it of so great importance that at Nicea the council required that three Bishops must take part in the consecration of another, so that the succession might not fail and the Christian unity might not be broken.

The Church's doctrine and the Church's rule are in agreement. The attempt of our author to show a continuous teaching from St. Jerome's day that presbyters and Bishops are of the same order ignores this fact. What he calls "for eleven centuries an unbroken tradition of the Christian West," viz., that Bishops are not a different order from presbyters, does not touch the real question.

Even if such an unbroken tradition existed from the days of St. Jerome, to whom our author traces it—and the evidence offered does not sustain the point—none ever thought that the presbyter had the power of ordaining, however much he might be the equal of the Bishop in other things. The dictum of the Canons of Hippolytus, written probably in the middle of the third century, represents most accurately this view. There we are told that presbyters are equal to the Bishops in all things *excepto nomine cathedrae et ordinatione quia potestas ordinandi ipsi non tribuitur*. This one fact, that the "power of ordaining is not granted them," is the essential matter so far as the question at issue is concerned. And St. Jerome himself, as Bishop Hall points out in a very useful appendix, has no doubt of the single episcopate, and absolutely restricts the power of ordination to it, as a universal rule of the Church. Whatever difference there may be between various theories of the relation between the two orders, and however the doctors may explain them, the Church's constant rule and her universal custom absolutely distinguishes between them in the matter of continuing the ministry. The Bishops, and they alone, are the "transmitters of the Apostolic seed."

Our author's final effort is to show that until the days of Laud—or of the Oxford Movement, for he vacillates between them—the Anglican communion held the doctrine of "Presbyterial Succession." Controversy makes strange bed-fellows. It is amazing to read this attempt to attack the actual succession by questioning the "intention" of Parker's consecration, or the actual continuity between the days of Mary and Elizabeth. A careful study of the records would convince our author of the error of both contentions.

Equally inconclusive is the argument that the English Church accepted presbyterial ordination as sufficient because, when the English Bishops consecrated Bishops for Scotland in 1610, these Presbyterian ministers were not ordained priests before being made Bishops. Even if Bancroft's words will bear the interpretation put upon them by Dr. Thompson, and by Dr. Briggs as well, the very fact that Bishops were required for Scotland, and that other Bishops were required to consecrate them, shows the real position of the English Church in the matter. There is no doubt that English Churchmen took different grounds before the death of Laud and his royal master, and after the days of the Presbyterian supremacy; but conditions changed utterly within that half century. It was no longer a "temporary abandonment of the historic ministry by

supposedly reformed *national* Churches, in the cause of evangelic purity of faith and life." It was now an absolute repudiation of the ministry by sectaries in England herself. And to this the English Church never gave her approval. The appeal to the action of the Bishops in 1610 must be made with these facts in mind, and in view of the similar yet so different action in 1661, and then its force absolutely fails.

It is well to see what a thoughtful Protestant writer makes of the ministry, if on no other ground, because it serves to show how this Apostolic Ministry through the Episcopate is really bound up within the very life of the Church. Neither by practice nor by doctrine, whether within the Church universal or the Anglican communion, has the statement of the Preface to the Ordinal been seriously impugned.

That there have been developments within these centuries and that the prelate of the middle ages and the Bishop of our huge territorial dioceses is not identical in life or extent of jurisdiction with the Bishop of the days when, in each Church center, the Bishop ruled with the help of his crown of presbyters and the deacons, these things do not affect the fact of the Episcopal Succession, nor of its necessity. But they do raise the question which Dr. Thompson brings forward, whether we are making the best of the episcopate, or whether, as Bishop Whittingham urged long years ago, a greatly increased number, with greatly decreased sees, would not serve the Church far better. As Bishop Hall has recently said: "If we are to commend episcopacy to those bodies which have it not, it must surely be by ourselves returning to a truer conception and use of the office than generally obtains among us."

THE ROMAN CHALLENGE.

IF we feel bound in some special way to guard against Rome, then the first thing worth doing is to look to our name. Let this be proven by an illustration. While lecturing in a distant city, one of our greatest Bishops went on to show that we were a true part of the primitive Church—a true part of the Catholic Church of all past ages. He had to explain that this was a fact in the face of our strange name. He made the best case he could of the apparent contradiction. A week after there came to the same city the Roman Bishop of that province. After showing the Church of God to be that which must be indissolubly linked with apostolic days, and that Protestantism had no such past, he remarked as a matter of passing interest, that in one of "the Protestant bodies" there was found a group of men who claimed a descent from Pentecostal days—men who said they were Catholics and true Catholics. "You are to judge a religious communion, however," said the Roman Bishop, "not by what any man in it claims it to be, but what it calls itself in its canons and constitution—above all by what it calls itself in its leading book of devotion."

Then, taking in his hand a copy of our Canons, the Roman Bishop said: "This is what I read: 'The Canons for the government of the Protestant Episcopal Church in the United States of America.' Not a word about Catholic there." And his audience applauds.

Then, holding before them a Prayer Book, he says: "This book is sacred to the communion of which I speak, by all the most tender and holy events of a man's life. Surely this book will tell me truly what this communion is; and this is what I read when I open it: 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America.' Not a word about Catholic there. Whoever heard," said the deep Roman Bishop, "whoever heard of any true part of the Catholic Church which was ashamed to say it was Catholic?" And his audience cheers.

Said Cardinal Gibbons not long ago: "If the Protestant Episcopalians think they have any just claim to the name Catholic, why not come out openly and write it on the title page of their Prayer Book. They do not do this because they do not dare openly to proclaim what only, vainly and privately, they call themselves."

This is the gauntlet thrown at our feet. The man who next year votes to retain our present name leaves the gauntlet where the Roman Cardinal threw it. Whether he means it or not, the man who next year votes to retain our present name is one of the best friends Rome has in all the land.—From a paper by the Rev. F. M. CLENDENIN, D.D., read before the Church Congress at Pittsburgh, 1903.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

CHARITY AND SOCIAL LIFE.

MR. C. S. LOCH, one of the greatest living authorities on the question of social charity, bases his book, *Charity and Social Life*, on the "assumption that there are principles in charity or charitable work, and that these can be ascertained by a study of the development of social conditions and their relation to prevalent social aims and religious or philosophic conceptions. It is assumed also that the charity of the religious life, if rightly understood, cannot be inconsistent with that of social life." Mr. Loch deals with the history of charity from the earliest times. The clan-family in all ages is "a poor relief association." Among the primitive Greeks we find a peremptory duty of almsgiving, and in the age of Hesiod, we find already charity extending beyond the clan or family. Among the historic Greeks the laboring population is provided for by the slavery system. There only remained "the poor citizen" to consider. Citizenship it was necessary to preserve, and this was preserved by loans, or even by emigration, or by the supply of cheap food. There were also private charity and mutual help societies. Mr. Loch goes on to discuss Greek city life and the provision made for strangers and the sick. The medical schools then, as later, were a prime source of charity. He traces also the introduction of the religious sanction into charity. It is not possible here to trace Mr. Loch's careful following of the historic progress of the idea of charity, which carries us down through the classical period to the Middle Ages and on to the Reformation and our own age. He gives the historic method applied to the social problem in scientific fashion. It is a new departure, and the value of the book, the *Contemporary Review* tells us, cannot be overrated.

THE AUSTRALIAN SITUATION.

"Our continent (Australia) is the last (and in many respects the most attractive) portion of this earth open to settlement by our own race," writes A. St. Ledger in the *Contemporary Review* apropos of the recent Australian election.

"Nothing but the supremacy of the imperial navy guarantees to us the security of that which we hold and the more immense wilderness held in future fee for us. The burden on the motherland of securing this for us is titanic, and no empire on earth ever was, or ever will be, equal to the task alone. It may be replied, True, we accept that proposition, and we will undertake that task for ourselves here. But the counter reply is: You have less than four and a half millions of people now. As you are going on you will have less than eight millions in another half century. If every citizen were as patriotic as Tell, and your wealth could buy and pay legions, you cannot defend your continent against the hordes of white and yellow races that may be hurled against you. Your first and last line of defence lies in your gaining immediately an increase of population proportionate to the size and richness of that territory which is your heritage to win for yourselves if you foresee the future, or parting with it for a mess of Socialistic pottage, under the craven fear of the burden of your own greatness."

"This is the message, or one of the messages, which we delivered to our people. Every visitor to our shores has bidden us to read the writing on the wall ere it is too late. It has, in my opinion, been hurled back in our teeth, and it is because of that I conclude this comment by a repetition of a former part of it: The hands of the clock have been turned back or held still—for a while."

A RESIDENCE CLUB FOR WOMEN

is in course of construction in New York designed to make living for working girls more comfortable and less expensive. The effort is founded on the belief that the chief reasons why so many attempts to establish homes (not in the charitable sense) for the girl or woman, who works in shop or at counter for a wage varying between \$5 and \$12 a week have failed, have been too many restrictions or rules as to conduct in the home, too little attention to providing food, and a lack of recreation facilities.

This Junior League Residential Club, which will have charge of the new building (which will be located at Seventy-

eighth street and East End avenue) will make especial efforts to solve these three difficulties. The building will be erected by the City and Suburban Homes Company of which Dr. E. R. L. Gould, of St. Bartholomew's, is President.

PERHAPS Robert Treat Paine's most successful, and in this country most original, contribution to constructive social work, his fellow worker, Joseph Lee, tells us, was his large part in the founding (in 1879) of the Wells Memorial Institute, to which \$90,000, largely his own money, was subscribed. Of this organization he was always the guiding spirit. He made of it a successful school and a successful club for workmen and he also performed the difficult and indeed extraordinary feat of making it the official and recognized meeting place of organized labor. "I doubt," Mr. Lee says, "if there is another instance in this country of a capitalist providing headquarters for the trades unions in which the latter actually consented to build and make their home." And the feat was performed without any compromise or concealment on his part of his own decided opinions on labor questions, often differing widely from the views of those he served. He further made the Wells Memorial a center of cooperative self-help, with a building society, an associated purchasing organization, and a cooperative bank.

"EVERY INEBRIATE," declared Dr. R. Welsh Branthwaite, his Majesty's inspector under the Inebriates act at the Twelfth Congress against Alcoholism, "is either a potential criminal, a burden on public funds, a danger to himself and others, or a cause of distress, terror, scandal, or nuisance to his family and those with whom he associates. Every inebriate by precept, example, neglect of children, and possibly by direct procreation of his species, is contributing to the supply; reproducing his like to the detriment of national welfare in years to come. . . . Greater attention must be given to the inebriate on the ground of humanity for the sake of the community."

To meet these conditions he suggested that for the drinker who had not become a criminal there should be an officially witnessed abstinence pledge; this failing, the inebriate should be enabled to place himself under the care of a guardian or in a licensed retreat; in case of failure of these measures there should be compulsory guardianship or committal to a retreat upon the order of certain friends.

A DISPATCH from Montreal gives the news that municipal government by commission is being considered with favor in different parts of Canada. One city has a system in operation which is closely modeled on the Des Moines plan, while Montreal, the commercial metropolis of the Dominion, has at last gotten rid of its antiquated aldermanic government and is having its affairs administered by a board of control which has already effected reforms that were formerly thought impossible.

Now Charlottetown, the capital of Prince Edward Island, is considering government by commission, and its leading men are casting their eyes in the direction of the Massachusetts commission cities in search of models.

EAST ORANGE, New Jersey, is successfully conducting a municipal farm. In addition to raising the hay, straw, and oats to supply the horses in the various departments, a portion of the land is being used as a nursery by the Shade Tree Commission and another portion is being used by the State Forestry Board for experimental purposes. The interest in the project is kept up to the fullest degree.

THE COMMON drinking cup is to be abolished October 1st in Massachusetts. The State Board of Health has sent out to each local Board of Health the following notice:

"It shall be unlawful to provide a common drinking cup in any public park, street, or way, in any building or premises used as a public institution, hotel, theatre, public hall, public school, in any railroad station or car, in any steam or ferry boat."

"BUSINESS MORALS" is the title of the latest study in American social conditions issued by Richard Henry Edwards on behalf of the social problems group of Madison, Wisconsin. The pamphlet contains an interesting discussion and an extended bibliography.

"THE CHILD" is the title of a new English monthly journal devoted to child welfare.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"THE HISTORIANS AND THE ENGLISH REFORMATION."

To the Editor of The Living Church:

IN the interest of the Church at large I ask the favor of a little space for the following statement. I have been asked to act as the treasurer of a fund for the purpose of calling the attention of Church people, and the public at large, especially librarians of public institutions, heads of colleges and schools, to the very valuable and needful book, just published, by the Rev. J. S. Littell, entitled *The Historians and the English Reformation*. I have not the pleasure of knowing Mr. Littell personally, and so my only purpose in undertaking this task is the belief that the book is the much desired corrective of those gross misrepresentations, especially in school histories, from which the English-speaking Church has long suffered, through the ignorance, or worse, of some popular historians.

Out of a great chorus of commendatory reviews and notices perhaps you will allow me to quote just the closing sentences of two. The *Springfield Republican* of June 19th, says: "The best verdict we can pass upon (the book) is that it has convinced the writer of this review of the justice of the Anglican claim to antiquity and continuity." The *Outlook* of July 2d speaks of it as "a complete dictionary of the misinformation current on the subject."

Mr. Littell's venture for the Church has cost him one-third of his annual income, in addition to years of patient and toilsome labor. It is only fair to him, as well as part of the debt we owe to the Truth, that he should be spared further outlay in bringing the book to the attention of the leaders of thought and of education. Two hundred dollars will accomplish much toward this end, and for this we confidently make our appeal. I have already received subscriptions to the amount of fifty dollars from the following persons: the Bishop of Central New York; the Rev. Dr. Manning, rector of Trinity Church, New York; Dean Vernon of Portland, Maine; the Rev. Dr. J. H. Hopkins, Chicago; and the Rev. G. C. Stewart of Evanston, Ill. In addition to small contributions for making the book known, the clergy and laity can further help by seeing that a copy is placed in the public library of their town. The local committee will probably do this at their suggestion.

WALKER GWYNNE.

Calvary Church, Summit, N. J., Sept. 17, 1910.

CLINGS TO PROTESTANT EPISCOPAL.

To the Editor of The Living Church:

WILL you permit me to offer some remarks as to the "Joint Resolution" which, in your issue of September 17th, you suggest in connection with the proposed change in the legal title of this Church?

Section 3 of this Resolution reads: "And that by virtue of such action there is intended or implied no changed relationship . . . toward principles established by or through the Reformation of the Church of England. . . ."

Mr. Editor, I submit that what is intended or implied by any definite piece of legislation can be fairly judged only from the language in which that legislation is embodied. People will be apt to judge us not by our professions but by our actions. If we repudiate the title of Protestant the world will understand that what we "intend" and "imply" by such action is the repudiation of the Protestant position. And who shall say that such a construction of our action would be unjust? We cannot eliminate Protestantism from our legal title and still hold on to it by any number of Resolutions passed by General Convention. The world at large will scarcely take the trouble to consult the Minutes of General Convention; our fellow-citizens and fellow-Christians, it is to be feared, will care comparatively little for our explanations; whereas the legal designation of this Church is something that is "understood of the people" and recognized by the man in the street. And to those of us who believe in the principles of the Reformation, no Joint Resolution of the General Convention will make up for the abandonment of the Protestant name. A man's name is his birth-right; while it not infrequently happens that Resolutions of General Conventions prove a more or less disappointing mess of pottage.

It will be said that "Protestant" is at best but a legal title, whereas the note of Catholicity belongs to the essence of the Church. Very well. Suppose it be conceded that our Protestant designation is but the "earthen vessel" or the "candlestick," as contrasted with the spiritual treasure or the heavenly light within or upon it. It remains a fact that the legal and official title of any organization is

an essential element in such organization, and cannot be changed without the organization being changed; cannot be abolished without the old order or organization *ipso facto* ceasing to exist. Outward ecclesiastical organization cannot be radically modified without risk of grave spiritual loss. Shall we then deliberately mar the "vessel" or take action toward removing that "candlestick" of ours out of its place? Do we seriously want to legislate the Protestant Episcopal Church out of existence? for that is what the proposed change of name would mean.

And that leads me to speak of the statement contained in section I. of the proposed Joint Resolution which refers to "the historic Church founded by Christ Himself, which, from the second century . . . has commonly been known as the Holy Catholic Church. . . ."

There seems to be a rather serious misconception here, owing to failure to discriminate between things that differ. On the one hand we are all agreed that the Body of Christ is One—one throughout the whole world, and one through all the ages of time. Our faith in this one Body is confessed in the words of the Creed, "I believe in the Holy Catholic Church." But does this imply that there is one sole external organization, governed by one regimen and discipline administered under a single governmental authority, which now exists, and has existed, from the second century? Such a conception, as everybody knows, is in the teeth of all historic as of all present-day fact. That different ecclesiastical bodies possess the historic Episcopate, or, to express it otherwise, have retained the Apostolic Succession, does not argue that they constitute a single organization. As Newman pointed out, the fact that both England and Prussia are monarchies does not prove that they are the same government. Failure to discriminate between the individual ecclesiastical organization with its legal embodiment and its secular aspect, and the one spiritual Church in which as Christians we believe, will lead us into no end of difficulties and contradictions, wherein we shall be in danger of stultifying ourselves and becoming a laughing-stock to "those without."

The one Church of Christ does indeed exist, not only ideally but actually; for "there is one Body and one Spirit." But it must not be forgotten that this fact, great and comforting as it is, is not patent to the carnal senses; it must be grasped by faith. To the natural eye (and even the natural eye has its rights!) there appear to be many "bodies" as well as alien "spirits" in the ecclesiastical world to-day. And so it has been not only from the second century of our era, but even from the time of the Apostles themselves. Can we do away with this state of things by taking anxious thought to alter our official and legal designation as the Protestant Episcopal Church? Is it probable that the proposed change of ecclesiastical style and title to the "American Catholic" Church (perhaps to become generally known as the 'A. C.' Church) would bring us appreciably nearer to organic union with Greeks and Latins? It would be morally certain to alienate us to a very considerable extent from those of our fellow-Christians to whom the name Protestant is sacred. And, believe me, there are some of us Churchmen to whom that name is still sacred, consecrated as it has been by the blood of many martyrs of Jesus, who laid down their lives for the cause of Gospel liberty, and the fruits of whose toils and sufferings and steadfastness we still enjoy.

WILLIAM S. BISHOP.

Sewanee, Tennessee, September 20, 1910.

CO-ORDINATION OF VIEWS IN GENERAL CONVENTION.

To the Editor of The Living Church:

AS one among the older laymen of the Church and deeply interested, like yourself, in the success of our Church in its true Catholic aspect, I am writing this to express my appreciation of three articles in your issues of September 10th and 17th. I think the coming General Convention will be one of the most important we have ever had. In view of the vast differences of opinion which have prevailed so long in the Church it is highly important that those who call themselves Catholics should declare just what is the scope of their meaning when they describe themselves by that title or when they wish other people to call them by that name. For it has been the great dread of what they might desire to do if they had the power, that has kept back true and proper legislation for the good of the Church. At this date it appears to me that all parties are coming to understand each other much better and so I regard the articles to which I refer as very opportune.

The first is your editorial in the issue of September 10th upon "Catholic Faith and Practice." I think that was a splendid explanation, clear, concise, and within the limit. There is a true Catholic doctrine and there is another phase which I have denominated Beyond-the-Limit; a society stretching out very far, a reach-out to which, I very much fear, some of our good friends are leaning forward.

It is perfectly useless to talk about unity, not only as between our Church and the non-episcopal denominations, but among ourselves right here within the Church, so long as those radical, extreme, or beyond-the-limit ideas are advocated. Ideas of extreme "Catholicity" as represented by Rome split the once united Church into fragments and will tend to keep it split indefinitely. We may

all rest assured that the Anglo-Saxon race with the Churches of England and America, Protestantism and the Protestants of Germany, will never allow the world to be put back into its condition of extreme "Catholicity" as before the Reformation.

The other articles are that by Rev. Dr. Wilmer in your issue of the 17th and your own editorial upon the same. Both those articles are able, clear, and of far-reaching importance. I will even venture to say that those declaratory and explanatory resolutions which you suggest could not easily be bettered, and as coming from an able leader of the Catholic mode of thinking, they deserve careful consideration. Very truly yours,

THOMAS W. HALL.

Baltimore, Md., September 20th.

THE CANONS ON DEPOSITION.

To the Editor of The Living Church:

PERMIT me to thank Mr. Miller and Mr. Scratchley for their comments on my memorandum, which was intended to call forth such suggestions as they have given. My paper was printed as a purely personal contribution to the discussion of the subject. I am not chairman of the committee of Bishops, which was appointed six years ago to consider the whole subject (an evidence that the Bishops were not insensible of existing difficulties), and to which was referred the Memorial presented by many priests in 1909.

1. Mr. Scratchley's proposed amendment of Canon 31 (dealing with cases of renunciation of the ministry) commends itself to my judgment. It would be in agreement with the amendment (in Canon 33) which in my previous letter I endorsed, requiring (instead of merely allowing) suspension for six months previous to deposition in cases of abandonment of the communion of the Church.

2. With regard to the danger of hasty action on the part of Bishops (such instances as have been mentioned are most regrettable), I should be quite ready to advocate the requirement of consultation with the Standing Committee, or with the clerical members thereof, before a sentence of deposition is pronounced, save of course when this followed a regular ecclesiastical trial. In all matters I believe that a Bishop should act as the *persona ecclesiae* in the diocese and not in any personally autocratic fashion.

3. Honestly, I do not perceive the point of Mr. Miller's objection to the requirement of renunciation as an alternative to a trial. Is there any unfairness in a Bishop presenting to a clergyman accused (perhaps notoriously guilty) of some grave moral offence, the alternative of voluntary renunciation of the ministry with a request for deposition, or an ecclesiastical trial, which, even if a lesser sentence than deposition should be recommended by the court, would blast the man's name and destroy his future prospects in any place or occupation, beside causing far wider scandal to the Church?

Arguments may be urged for preferring a trial, and this a clergyman has always the right to choose. If he is innocent, he naturally will. But to show him what *may* be a better course for himself and for others—as the only alternative to a trial—can hardly be regarded as tyrannical or unfair. God forbid that it should be supposed the Bishop would or could prevent a man having under such condition "a fair trial."

4. Mr. Miller asks me to explain the meaning of my statement that "the consent of the neighboring Bishops to restoration takes the place of the court with its finding for deposition."

What I meant was that in neither case, of deposition or of restoration, does the individual Bishop act alone. In deposition (save on voluntary renunciation of the ministry) the Bishop acts on the finding of the court. In restoration he acts with the advice of the neighboring Bishops. I did not mean to imply that the formal court and the informal synod (if it may be so called) were exactly on a par, but that each served as a check, one way or another, on the individual Bishop. Mr. Miller's real objection seems to lie against any deposition save after a trial. With the adoption of the safeguards that have been suggested above, I cannot myself think that this would be a wise course. But if this plan is generally preferred, let us try it. Before all things, let us do all we can to ensure "fair and just action."

ARTHUR C. A. HALL,

Bishop of Vermont.

September 18, 1910.

THE TITLE PAGE OF THE PRAYER BOOK.

[CONDENSED.]

To the Editor of The Living Church:

TAKE it for granted that the proposition to "change" the name of the Church will come up in some form or other in the General Convention. The question cannot be dodged and ought not to be shelved. Whether or not its importance is exaggerated by a clerical correspondent in the east who says in a private letter, "It seems to me that all the great questions now before the Church turn on this," it is at any rate certain that he expresses the feeling of no inconsiderable number of godly, earnest, and loyal Churchmen, both priests and laymen, in all parts of the country.

I assume also that the American Catholic name is the only proposed substitute for Protestant Episcopal which has any chance

of favorable consideration. Dr. Wilmer admits as much. Assuming this, I shall not here offer any criticism or discussion of it.

I am expecting to introduce into the General Convention an amendment to the title-page of the Book of Common Prayer which shall embrace both these phrases and two others which have not, I believe, been hitherto proposed.

The title-page, as amended in accordance with my resolution, would read as follows:

THE
BOOK OF COMMON PRAYER
and Administration of the Sacraments
and Other Rites and Ceremonies
of the Church of Christ.
according to the use of
THE AMERICAN CATHOLIC CHURCH
of the Anglican Communion,
commonly called
The Protestant Episcopal Church
in the United States of America,
together with
The Psalter or Psalms of David.

First, as to the addition of the words, "of Christ." Twice already we have the word Church upon the title-page and may have it once more if the proposed amendments are adopted, and the name of Christ the Head of the Church not even once. Surely it were fitting that the common prayer and sacraments and rites and ceremonies of the Church contained in this book should be linked up with Him who is the Founder of the Religion which they subserve.

The times are urgent (as, for example, in the cry, "Back to Christ") that His supremacy over every organization and movement of the age which expresses His spirit shall be frankly recognized and openly acknowledged.

Then, secondly, as to the words, "of the Anglican Communion." American we are, and Catholic we are, and Protestant we are, and Episcopal we are, but all these we are as in and of the Anglican Communion. The addition of the words, "of the Anglican Communion," acknowledges our debt to, and our fellowship with, the Mother Church and all other national and colonial Churches in communion with her, but does not imply nor involve the limitation of our sympathy and effort only to peoples of the Anglo-Saxon race or of the English tongue. They define the historical, theological, and practical type of our Catholicity and Catholicism, as the word American does not.

"American Catholic" requires the qualification contained in the phrase, "of the Anglican Communion." Internationalism and cosmopolitanism are in the air and are infectious. International codes and congresses and embassies and exchanges of various kinds are the expressions of this spirit. What but this in the religious and ecclesiastical sphere does the word Catholic express?

One other consideration deserves mention. These words, "of the Anglican Communion," effect in the most simple and direct manner what was aimed at by the somewhat bungling phraseology of the first part of the proposed Preamble, which now seems doomed to defeat. That statement sought to affirm our historic and doctrinal relation to the Church of England, and was designed to stand at the head of a document which few would ever see. The explicit avowal of our actual though independent relation to the old Mother Church, placed on the title-page of the Book of Common Prayer, will stand where it can be known and read of all men.

With these five words, then—American, Catholic, Anglican, Protestant, and Episcopal—at the very beginning of our universally lauded classic of Christian doctrine, devotion, and conduct, we should have an honest, accurate, illuminating, inoffensive, and non-partisan statement of this Church's historic and doctrinal position in the Christian world; a statement well calculated to inspire respect for the Church, to quicken the loyalty and affection of all her members, and to offer to Christians of other names an attractive invitation to study and examine our ecclesiastical claims. It is difficult to see how the adoption of these amendments as herein proposed could cause any irritation or arouse any antagonism either in the General Convention itself or in the home constituencies of its members, or lead to any misunderstandings or grievances to be assuaged afterwards.

EDWARD H. ECKEL.

HYMNALS WITH MUSIC.

To the Editor of *The Living Church*:

PERMIT me to call attention through this means to the mysterious and inexplicable neglect of the Church in the matter of hymnal equipment. We are constantly being urged as a matter of sincere, absorbed worship* to participate heartily. There can scarcely be any congregational participation so helpful, uplifting, and aspirational as the general singing of the hymns. The processional may be specially arranged for the choir; occasionally there may be a special recessional. But for the most part we have these for general choir and congregational use, and in most cases the Introit is also a hymn. Then we have always the sermon hymn, the Eucharistic hymns, the Litany hymns, for general use. The love of music and the knowledge of music also have now become almost universal. In every congregation there be those who read

music, and many besides to whom the "rise and fall" of the notes is a valuable guide and encouraging assistance.

And yet—here's the mystery—Anglican churches are not, as a rule, equipped with note-book hymnals. We generally have Prayer Books, and hymnal with words alone. The word-book hymnal represents a certain expenditure. A fraction added would guarantee note-book hymnals. We do not need both kinds. It has always seemed strange to me that the clergy in various archdeaconsries, diocesan conventions, and the like have not urged this equipment of note-book hymnals as an almost *sine qua non* of participation where congregation and choir are supposed to unite. I have myself visited during the past few years perhaps three-score churches in New York, Boston, Philadelphia, Brooklyn, Newark, and other places, and practically nowhere have I found hymnals containing notes in the pews. This is a dire neglect—to deprive our worshippers of one of the most apparent and most essential means of worship. Be well assured we shall never have congregational singing until this defect is remedied. I have taken occasion to speak of it at various times before Church clubs, etc., and have always found cordial approval of the idea, and the explanation, "We have never thought of that before."

And that's the puzzle; why have they not thought of a thing so apparent?

Surely this matter might be appropriately discussed at gatherings of clergy and laity, and the way might be paved for hearty participation in the magnificent hymns we thankfully acknowledge as our heritage.

Churches of the various sects have seen this point and you will invariably find them equipped with note hymnals. In fact these are thought to be a necessary equipment, and the pews are always well stocked even in new churches, as a first preparation for the spirit of unanimous worship.

In a prominent church of this diocese an interested layman, having the approval of the rector, went among the pewholders and secured 150 orders for note hymnals. Discarded choir hymnals also were substantially rebound and placed in the pews. The effect was noticed instantly, and congregational singing in this church, formerly a negligible thing, has grown to mean something very definite. Especially valuable have the note hymnals been found at the second service of evensong, when the congregation is largely made up of people outside the pewholders. A hymn book with notes is a welcoming friend to a stranger in any church.

Would not some earnest, direct recommendation from the coming General Convention bring about a better order of things with reference to our hymn singing?

W. E. WOODRUFF.

Wilkes Barre, Pa., September 24, 1910.

THE MISSIONARY DEFICIT AND THE APPORTIONMENT.

To the Editor of *The Living Church*:

IN regard to the recent articles on the missionary deficit, there is one thing that ought to be taken into consideration, and that is that there are parishes and missions that are assessed to the utmost limit for diocesan and archdeaconry purposes. Let us consider this before placing on the black list clergymen who are doing all they possibly can, and who would be glad to do more for the general missionary work if it were possible.

Henry, Ill.

(Rev.) R. BANCROFT WHIPPLE.

THE LOANING OF CONSECRATED CHURCHES.

To the Editor of *The Living Church*:

CLIP the following from the *Virginia Gazette*, of Williamsburg, Va., September 22d:

WHERE TO WORSHIP

Lutheran

Rev. Edward Brekhuis, Pastor

Services Every 4th Sunday, 3 P. M. at,

Bruton Parish Church.

Is it the mind of the Church that our consecrated buildings should be loaned to other bodies with which we are not in communion, and whose interpretation of the Christian Religion is so different from our own? I cannot think that such is the case, and yet our canons upon the subject are so loosely constructed as to be susceptible to misinterpretation. I would suggest that Canon 19 be amended by inserting the clause which is here printed in italics.

"No Minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, or in any consecrated Church or Chapel belonging to the Congregation, without sufficient evidence of his being duly licensed or ordained, etc."

It is surely unfortunate that the venerable Bruton parish church, for which all Churchmen have so deep an affection, should be loaned out in this manner, and that her very altar and sanctuary should be used for purposes so foreign to the intent of her consecration. There is a commodious parish house attached, which might have been loaned without offence.

Very truly,

LEFFORD M. A. HAUGHWOUT.

"HOW DOTH THE BUSY PARISH PRIEST."

II.

By R. A.

[CONCLUDED FROM LAST WEEK.]

ELEVEN A. M.—Brrrrrrr.

Telephone.—"Mr. Blank, this is Mrs. R——."

(Mrs. R—— is the president of the Ladies' Aid Society. The Minister lights a pipe with one hand, and settles back for a session.)

Telephone.—"Preparations for our lawn fete are going nicely, but there are several things undone. I do not believe Mrs. D—— will send a cake. What can we do about it? And some of the ladies want strawberry ice cream and some want vanilla, and Mrs. Evans says that if we have vanilla she won't come nor help because vanilla disagrees with her husband. Mrs. Evans is the only one who can tell fortunes. What can we do about it! The Printing Co. has refused to furnish both posters and handbills. It is real mean of them. They printed my sister's wedding invitations five years ago, too. Would you be willing to put the notices in the papers? They will do it for you free, I think, if you go directly to the manager. Could you see to it this afternoon? And, by the way, Mr. K—— promised us a dollar if someone would call for it. I am sure he would be flattered to have you call. I forgot to ask if your wife would bake two cakes and sell a few tickets? I shall send over twenty-five and if she needs more I have them here and you could drop in. I want to talk over a few things with you. anyway. Would your wife attend to the candy booth? Please tell her that we start to decorate at 10 in the morning. If you could drop around at that time it would please the people and you could help the hired man put up the tents. And would you mind asking Jimmy Ranney to make candy? He would do it for you. He has no telephone but he works in the —— factory and he can be seen at 11:30 as he comes out to lunch. Well, I must stop. If the weather is fine it will be a big success. Don't worry about it at all, and don't think you must take any responsibility for it. Our Aid Society is anxious to do all the work and relieve you of the details of these things. Good-bye."

(The Minister heaves three sighs and thinks of having a sudden call to leave town. He recalls, however, the things of real moment and readjusts his week's work in his mind.)

11:15 A. M.—Brrrrrrr.

Telephone.—"Is this the minister? This is Sam Hibbard. I have lost my job and my rent is due and I can't pay it, and I want you to help me get another job. Could you come down town this afternoon and meet me?"

(Minister recalls his promise to the afflicted family, and replies that he is sorry, but he cannot meet Sam until later.)

Telephone.—"Well, to-morrow will have to do, then, but in the meantime the grocer will not give me credit. I wish you could come this afternoon. It is only Tuesday and you have all the rest of the week to write your sermon."

Minister.—"Then I'll meet you at 4 o'clock at the hotel. How did you come to lose your job?"

Telephone.—"Another fellow called me a quitter because I was not working as fast as he was, so I hit him. No man as is a man will stand being called a quitter. The boss fired me. A fellow has got to live and I must find a job. My wife and children must eat."

Minister.—"Why did you not think of that before you hit your man?"

Telephone.—"Stand being guyed by that fellow? I guess not. Well, I'll expect you at 4 o'clock."

11:25 A. M.—Brrrrrrr.

Telephone.—"At what hour are your Sunday services?"

(This question comes at stated intervals during the week.)

11:35 A. M.—Brrrrrrr.

Telephone.—"Is this Mr. Blank? Do you know that Mrs. Watson's mother-in-law is ill?"

(Mrs. Watson is an irregular attendant, and her mother-in-law an out-and-out member of another church.)

Minister.—"No, I did not know it."

Telephone.—"Well, she is. She took cold coming home from a card party and is quite sick. I know that she is not a member of your Church, but she is very lonely, as she has so few neighbors. I am sure that she would like you to call. She

lives at 993 Vine Street. Look out for the dog. It bit two strangers yesterday."

* * * * *

11:40 A. M.—Brrrrrrr.

Telephone.—"This is Attorney Cadman. I sent you an affidavit yesterday asking you to read it and call me up by telephone at 10 o'clock. I waited ten minutes and you did not call up. Now, sir, what do you propose to do with the affidavit?"

Minister.—"I am sorry, Mr. Cadman, but I have not yet opened my mail. I shall do so at once and call you up."

Telephone (sotto voce).—"Hang a man who works one day a week and does not open his mail until noon. That is the trouble with the ministry. Too many men in it who know nothing of business and have not enough to do to keep their minds active."

* * * * *

11:45 A. M.—Brrrrrrr.

Telephone.—"Mr. Blank, this is Ethel. Would you be willing to write me a letter of recommendation? I wish to enter a training school for nurses and I must get such a letter."

(Letter promised.)

* * * * *

11:50 A. M.—Brrrrrrr.

Telephone.—"Good morning Mr. Blank. This is Mrs. M——. Of course I do not want to make any fuss about it and I am speaking merely to let you know that your treasurer is not very accurate. I subscribed fifty cents a week to the Church; but this spring I was eight weeks in Europe and when the treasurer sent my bill he included those eight weeks. I always understood that Sundays spent out of town were to be deducted from the subscription. My repair bills on my automobile have been so great this year," etc.

(The Minister thanks heaven for his uncomplaining poor, and says he will see the treasurer about it.)

* * * * *

12 NOON.—Brrrrrrr.

Telephone.—"Hello, this is Jack. (Jack is an intimate friend.) What have you been doing? Dozing over an old stupid sermon? You ought to get out among the people, my boy, learn human nature, and not go prosing away in your study. Come over to dinner. . . . No time for it? Nonsense. Let up once in a while. No use taking things so seriously. Can't come? Well, I'll try you later. So long."

* * * * *

12:30 P. M.—Brrrrrrr.

Telephone.—"Hello, is this Reverend Blank? This is Mrs. H——. We are organizing a great musical festival for the benefit of the hospital. We want you and your wife to be among the patrons. This will entitle you to a reserved seat. The two tickets will be five dollars. We may count on you, may we not?"

(The minister sighs and thinks of a new book he had intended to buy and of his wife's suggestion about a pair of new shoes. But he yields. When the night for the concert finally comes he sends his tickets to some one who had nerve enough to refuse, and later, when Mrs. H—— sees the Minister's wife buying a pair of inexpensive shoes, she remarks to a friend that the Minister must be very close with his wife's allowance.)

* * * * *

12:50 P. M.—Brrrrrrr.

Telephone.—"This is Mrs. K——. We have a guest who is a fine singer and I have asked her to sing a solo Sunday morning."

(The music for the following Sunday has been already carefully arranged and the choir is fairly bursting with a new anthem.)

Minister (gaining time).—"I shall be glad to call upon your friend. When did she come? How long will she stay?"

Telephone.—"I hope you will call. She will sing of course, but she would like to be asked by you. She will want to practise once in the church. Could you get the janitor to open it on Thursday, and could you get the organist? And would you be willing to stand in the back of the church to see if her voice carries?"

(The Minister is in a tight box. He reserves to himself the privilege of inviting outsiders to sing. The choir is touchy about unknown and unannounced soloists. So is the Minister.)

Minister.—"It is very kind of you, but I had better call before we make final arrangements."

Telephone.—"Oh, it will be all right. Will you put a spe-

cial notice in the paper? The solo is entitled 'Thy Tender Mercies Ever Near.' It would be very nice and complimentary if you could have a sermon on 'Mercy.'"

(Here the Minister resolves to preach on "Patience.")

Minister.—"We will see. I shall call. Good-bye."

(The Minister sighs as he thinks of precious time wasted and a tangled situation to unravel. He slips off to get a cat-nap of fifteen minutes. Just as he began to nod the telephone sounds in his ears like a fire-alarm. B-r-r-r-r-r. Very urgent. He rises and answers.)

Telephone.—"Hello, Mr. Blank. Is there a meeting to-night? This is Charlie Wiggins. I forgot what you said this morning."

(The Minister answers Charlie and gives up the nap.

* * * * *

1:20 P. M.—Brrrrrrrr.

Telephone.—"This is Mrs. R——. When are you coming over our way? Ma wants to see you about a brother of hers in the West. You went past our house on Saturday and did not stop in."

(Minister recalls a hurried trip to that neighborhood.)

Minister.—"I did not have time to stop; I was making a sick call."

Telephone.—"It would have taken only five minutes to drop in, and ma had so much to say to you."

(The minister had passed twenty houses of his people on that trip and he wondered if all the people were at the windows watching him go by. "Drop-ins" are never counted as calls anyway.)

Minister.—"Please tell your mother that I will call soon."

* * * * *

1:40 P. M.—Brrrrrrrr.

Telephone.—"This is Mrs. A——. My aunt has been ill for two weeks and we thought perhaps you did not know it."

(Neither the aunt or the niece was a member of the Minister's congregation, but both were wanderers from fold to fold, and attended every funeral in the town.)

Minister.—"I am very sorry. I hope she will soon be better."

Telephone.—"She wondered why you had not called. The Methodist minister and the Disciple minister and the Presbyterian minister have all called and we were expecting you."

(The Minister promises, and thinks of the scores of people who really need him and upon whom it would be a satisfaction to call. His errands now keep him two hours in the open air.)

* * * * *

4:15 P. M.—Brrrrrrrr.

Telephone.—"I have been trying to get you for two hours. I have heard that Mrs. K——'s guest is to sing a solo in church Sunday. Is that so?"

Minister (trying to decide whether the speaker is "pro" or "con").—"Mrs. K—— spoke to me about it."

Telephone.—"Well, I think it is too bad when we have so many in the choir who could sing solos, that we must ask some one from outside."

Minister (truth being wiser than fiction).—"She only volunteered. I did not ask her."

Telephone.—"I thought so. I said to several that it was very strange if you wanted her to sing. I will just make it plain that Mrs. K—— is trying to force her guest upon us."

(Here was the sufficient cause for an absolutely new denomination of Christian people in that community, so the Minister had to apply sedatives. They were effective.)

Telephone.—"Well, I will say nothing about it. But others think as I do."

(No doubt; and others do not.)

* * * * *

4:25 P. M.—Brrrrrrrr.

Telephone.—"Good afternoon, Mr. Blank. This is Mrs. C——. Has this not been a quiet, peaceful day? Such a restful day. How you must enjoy these calm summer days when your hard winter's work is over. I have been lying in the hammock all day, reading. We want you and your wife to go with us on an all-day picnic on Thursday. We shall get an early start in our automobile, find a cool spot, have lunch, and return to our house for dinner at night. You can go, can you not?"

Minister.—"I am very sorry, but I have a funeral on Thursday."

Telephone.—"Oh, what bad luck. To think that we have

selected the *one* day of the week when you could not go. So sorry. Good-bye."

* * * * *

(The Minister's dinner is interrupted four times by the telephone and he hurries off to meet his boys. That night he dreams that he is conducting a funeral, the music being furnished by the book agent, Charlie Wiggins, and the soloist. Each carriage is equipped with a telephone, and Sam Hibbard is passing "New Thought" circulars to the mourners. Toward morning he seems to be aroused by the telephone.)

Brrrrrrrr.—He starts up.

Telephone.—"Good morning, Mr. Blank. This is Mr. F——. My automobile will be at your door at 8 o'clock for your use all day. I shall be glad to send it every Wednesday for you. Don't thank me. I know how much you need it and I can send it just as well as not. Good-bye."

The Minister drops asleep again and awakes at 8:15. Hastily he goes to the window to take a glad look at the automobile. It is not there. Then he realizes that it was all a dream.

8:20 A. M.—Brrrrrrrr.

So he begins the day again.

THE MILWAUKEE DIOCESAN CONVENTION.

(Continued from page 747.)

Moore; Second Vice President, Mrs. F. M. Clarkson; Recording Secretary, Mrs. W. L. Simonds; Corresponding Secretary, Mrs. G. C. Murphy; Treasurer, Mrs. H. P. Reynolds; Treasurer United Offering, Mrs. T. L. Smith; Vice Presidents from Convocations: Milwaukee, Miss Morehouse, Mrs. J. W. Gilman, Mrs. Kellogg; Madison, Mrs. Hassel, Miss Kate Morton, Mrs. Ross; La Crosse, Mrs. Hoagland, Mrs. Terry, Mrs. Stevens; Secretary of the Church Periodical Club, Mrs. M. S. Anderson.

SCIENTISTS AND RELIGION.

A WORK has recently been published in England with the title *Religious Beliefs of Scientists*. It contains about one hundred hitherto unpublished letters on science and religion by distinguished scientists collected by a member of the North London Christian Evidence League, who asked two questions: (1) "Is there any real conflict between the facts of science and the fundamentals of Christianity?" (2) "Has it been your experience to find men of science irreligious and anti-Christian?" Four presidents of the Royal Society replied—Sir George Stokes, Lord Kelvin, Lord Lister, and Lord Rayleigh. Not one of them gives the slightest justification for the atheistical assertions which induced the inquiry; quite the contrary. Sir George Stokes, for example, said he knew of no sound conclusions of science that were opposed to the Christian religion; and it was not his experience to find that the greatest scientists were irreligious. Lord Kelvin replied in almost identical terms; while Lord Lister had no hesitation in declaring that in his opinion there was no antagonism between the religion of Jesus Christ and any fact scientifically established. That great physicist and mathematician, Lord Rayleigh, holds that true science and true religion neither are nor can be opposed. Sir William Ramsay says that between the essential truths of Christianity and the established facts of science there is no real antagonism; Sir Henry Roscoe points out that many eminent men of science are good Churchmen; while Sir Oliver Lodge, in his famous "Catechism," uses these words—"I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist. I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord." Biologists like Professor Thomson and Professor Geddes; zoologists like Sedgwick and Carpenter; anatomists like Turner, Collins, and Church; and a host of others of equal eminence all bear their testimony to the Godhead.

In the whole of the replies received by Mr. Tabrum not one man of science avowed himself an atheist, and, with perhaps two doubtful exceptions, there were no avowals of agnosticism.

HOWEVER little the sinner may be able to explain the nature of what Christ did for us upon the cross, he apprehends by faith that Christ died for *him*, and that all his hopes lie in that one fact. He knows that, do what he would, he could not have delivered his soul from the guilt which by his own fault he had brought upon it, but that in a way known only to Christ and the Father and to the Holy Spirit who applies the work of Christ, Christ has indeed done it. He has nothing to plead on his own behalf—not his sorrow for sin, not his confession of it, not what he has done to make up for it—but only that Christ has borne it, and shed His Blood for it.—*Rev. Arthur J. Mason.*

"A SIMPLE word or look or deed of loving kindness may make rift in the cloud that darkens life for some soul and let him see into heaven."

Church Kalendar



- Oct. 2—Nineteenth Sunday after Trinity.
 " 9—Twentieth Sunday after Trinity.
 " 16—Twenty-first Sunday after Trinity.
 " 18—Tuesday. St. Luke, Evangelist.
 " 23—Twenty-second Sunday after Trinity.
 " 28—Friday. SS. Simon and Jude.
 " 30—Twenty-third Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- Oct. 5—Opening Session General Convention, Cincinnati.
 " 10—A. & E.-O. C. U. meeting at Cincinnati.
 " 11—Meeting of the Sunday School Federation, Cincinnati.
 " 12—Opening of the Sunday School Convention, Cincinnati.
 " 20—Social Service Workers, Cincinnati.
 " 31-Nov. 4—Ann. Meeting of Nat'l G. F. S. at Buffalo.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

CHINA.

SHANGHAI:

BISHOP GRAVES.
 The Rev. R. C. WILSON of Zangzok,
 The Rev. G. F. MOSHER of Wushih,
 Mr. MONTGOMERY H. THROOP, of St. John's University, Shanghai.

HANKOW:

BISHOP ROOTS.

JAPAN.

TOKYO:

BISHOP MCKIM.
 The Rev. C. H. EVANS of Mayebashi.

KYOTO:

BISHOP PARTRIDGE.

CUBA.

BISHOP KNIGHT.

THE PHILIPPINES.

BISHOP BRENT.

PORTO RICO.

BISHOP VAN BUREN.

Personal Mention

THE REV. GEORGE J. ABEY, rector of Christ Church, Madison, Ind., has been called to the diocese of Huron, Canada, and will enter upon his duties October 1st.

THE ADDRESS OF THE REV. CHARLES B. ACKLEY, Archdeacon of Oresute Province, Cuba, is Academia Inglesa, Santiago de Cuba.

THE REV. FREDERICK B. ALLEN, superintendent of the Boston City Mission, and Mrs. Allen, who have been abroad most of the summer, returned on September 25th.

THE REV. GEORGE D. ASHLEY has again become rector of Trinity Church, Camden, N. Y. (diocese of Central New York.)

THE REV. MORGAN ASHLEY enters upon his duties as assistant at All Angels' Church, New York City, on October 1st.

THE REV. H. W. BARKER, who has been rector of St. Luke's Church, Chelsea, Mass., for about two years, has sent in his resignation, to take effect October 1st.

THE REV. FRANCIS L. BEAL, rector of St. Paul's Church, Beaumont, Mass., has accepted a call to the rectorship of the Church of the Ascension, East Cambridge, Mass., succeeding the Rev. ROBERT WALKER, who lately went to be chaplain at the Concord Reformatory. He begins his new work on October 2d.

AT THE Triennial convocation of the missionary district of South Dakota recently held at Mitchell the Rev. A. W. BELL declined reelection as secretary of the district, and the Rev. FRANCIS B. BARNETT of Mitchell was elected in his place. Secretaries and registrars are requested to correspond or send journals accordingly.

THE ADDRESS OF THE REV. SIMON BLINN BLUNT is changed from Saunterstown, R. I., to 79 Beaumont Street, Boston, Mass.

THE REV. THOMAS A. HAUGHTON BURKE, rector of Holy Trinity Church, Gainesville, Fla., who has been spending several months in the North, will return to his parish the beginning of October, and may be addressed Holy Trinity Rectory, Gainesville, Fla.

THE REV. ARTHUR BRITAIN has accepted an unanimous call to become rector of St. John's Church, St. Louis, and will assume his new duties on October 1st.

THE REV. HORACE E. CLUTE is about to enter on his duties as rector of the Church of the Holy Nativity, the Bronx, New York.

THE REV. WILLIAM CROSS, who has been doing missionary work in the Panama Canal Zone, has sent in his resignation to the Board of Missions, and it has been accepted.

THE ADDRESS OF THE REV. CHARLES W. B. HILL, rector of Trinity Church, Southwark, has been changed to 4530 North Fifteenth Street, Philadelphia, Pa.

THE REV. D. C. JOHNSTONE has become rector of Grace Church, Boone, Iowa, and has entered upon his duties.

THE REV. JOHN LONDON has resigned the rectorship of St. Paul's Church, Louisburg, N. C., and has accepted a call to Trinity parish, Mineral, Louisa county, Va. He will commence his new duties on October 1st.

THE ADDRESS OF THE REV. R. O. MACKINTOSH has been changed from Springfield, Mo., to St. Mark's Rectory, 725 West Third Street, Glendale, Calif.

THE REV. HOBART L. MARVIN has accepted charge of Trinity Memorial Church, Mapleton, and Trinity Church, Sac City, Iowa.

THE ADDRESS OF THE REV. JAMES B. MEAD is Middleville, N. Y., and not Fairfield.

THE ADDRESS OF THE REV. H. Q. MILLER is 3210 Powelton Avenue, Philadelphia, Pa.

THE REV. JAMES ANDREW MILLER, for the past three years rector of St. John's Church, Dunkirk, N. Y., has accepted a call to become rector of St. John's Church, Lancaster, Ohio, and will begin his new duties October 1st.

THE ADDRESS OF THE REV. H. J. MIKELL, rector of Christ Church, Nashville, Tenn., is now 1518 McGavock Street, Nashville.

THE REV. VICTOR W. MORI, a graduate of Columbia University and the General Theological Seminary, will shortly leave the Bronx Church House, New York, and become curate at St. Peter's Church, Morristown, N. J.

THE REV. EDMUND A. NEVILLE, rector of Grace Church, Muncie, Ind., who has been spending a vacation in the Maritime provinces of Canada, has returned to his parish. Mail for him should now be addressed to Muncie.

AT A special vestry meeting on September 25th, the Rev. EDWARD L. OGILBY presented his resignation as rector of St. Athanasius' parish, Burlington, N. C., to take effect October 1st.

THE ADDRESS OF THE REV. FREDERICK A. REEVE, rector of St. Ann's Church, Dorchester, Boston, is 22 Monadnock Street, Dorchester, Boston, Mass.

THE REV. LOUIS T. SCOFIELD has resigned the rectorship of St. Mary's Church, Delphi, Ind., and has accepted that of Trinity Church, Logansport, in the same diocese (Michigan City). Address Logansport, Ind.

THE REV. J. WILSON SUTTON of St. Paul's Church, Baltimore, Md., has become one of the staff of Trinity Church, Manhattan; the Rev. EDWARD A. EVANS until recently a member of the staff, having become chaplain to St. Paul's School, Garden City, L. I.

THE REV. JOHN A. WADE has become rector of the Church of St. John the Evangelist, Waverly Place, New York City.

DEGREES CONFERRED.

KING'S COLLEGE, Windsor, N. S.—D.D. upon the Most Rev. SAMUEL PRITCHARD MATHESON, Archbishop of Rupert's Land; the Most Rev. CHARLES HAMILTON, Archbishop of Ottawa; the Rt. Hon. and Rt. Rev. ARTHUR FOLLY WINNINGTON INGRAM, Bishop of London; the Rt. Rev. WILLIAM LAWRENCE, Bishop of Massachusetts; the Rt. Rev. ALFRED HARDING, Bishop of Washington; the Rt. Rev. CHARLES H. BRENT, Missionary Bishop of the Philippine Islands; the Rt. Rev. JOHN TAYLOR SMITH, Chaplain-General of H. M. Forces.

D.C.L. on the Rt. Rev. ARCHIBALD E. CAMPBELL, Bishop of Glasgow; the Rt. Rev. WILLIAM WILCOX PERRIN, Bishop of Columbia; HUBERT CARLETON, General Secretary of the Brotherhood of St. Andrew, Boston; JUDGE McDONALD, member of the Canadian Council, B. S. A.; the Hon. and Rev. EDWARD LYTTELTON, headmaster of Eton; MRS. P. WILLOUGHBY CUMMINS, secretary of the National Council of Women of Canada.

ORDINATIONS.

PRIESTS.

CONNECTICUT.—On Monday, September 19th, in Christ Church, Bethany, by the Bishop of the diocese, the Rev. LEONARD E. TODD. The sermon was preached by the Bishop of Newark. The preface to the Ordinal was read by the Rev. E. B. Schmitt of Ansonia, the Litany by the Rev. W. D. Humphrey, and the candidate was pre-

sented by the Rev. Archibald MacDougall, Ph.D. Those assisting the Bishop in the laying-on of hands were the Rev. George H. Buck, the Rev. Frederick M. Burgess, the Rev. J. Frederick Sexton, the Rev. William A. Woodford, the Rev. W. D. Humphrey, the Rev. William P. Waterbury, the Rev. W. Blair Roberts, and the rector of the parish.

OLYMPIA.—On Thursday, September 1st, in St. Mark's Church, Seattle, by the Bishop of the district, the Rev. SIDNEY THOMAS JAMES. The sermon was preached by the Rt. Rev. F. W. Keator, Bishop of Olympia, and the candidate was presented by the Rev. R. J. Arney. The Rev. Messrs. Shalor, Hilton, King, Stewart, Arney, Chen, Morgan, Zinn, and Stone, united in the laying-on of hands. Mr. James is temporarily located at Trinity Church, Tacoma.

RETREATS.

ST. JOHN BAPTIST HOUSE, NEW YORK.

A three days' retreat for associates and other ladies will be given at St. John Baptist House, 233 East Seventeenth Street, New York, beginning Thursday evening, November 10th, and ending Monday morning, November 14th. Conductor, the Very Rev. F. L. Vernon, D.D. Apply to the ASSISTANT SUPERIOR.

DIED.

BOYER.—At New Bedford, Mass., September 17, 1910, very suddenly, FRANCIS BUCKNER BOYER, JR., infant son of the Rev. Francis Buckner and Catharine Gardner Boyer. Burial at Southborough.

SISTER CAMILLA.—SISTER CAMILLA of the Community of Saint Mary, daughter of the late Ellis Lewis of Philadelphia, departed this life on September 16, 1910.

DUNHAM.—Entered into life eternal, September 1, 1910, at Chicago, RALPH DUNHAM, aged 58 years, brother of the late Rev. Frances B. Dunham and for many years prominent in Sunday school work of the diocese, also sometime vestryman of the Church of the Redeemer and Christ Church, Chicago.

FELTON.—In Burlington, Vt., very suddenly, on September 17, 1910, aged nearly 55 years, Mrs. FLORA MAY LEACH FELTON, wife of Mr. Sherman E. Felton, and formerly of Enosburgh Falls. R. I. P.

NELSON.—On Saturday, September 17, 1910, at her residence in New York City, SUSAN BLANCHARD NELSON, widow of Edward Delavan Nelson and daughter of the late Alexander Bleecker McDonald, in the eighty-second year of her age.

PARK.—Entered into rest at Atlanta, Ga., September 9, 1910, Mrs. EMILY HENDREE PARK, aged 62 years, widow of the Hon. Robert Emory Park of Georgia, and daughter of the late Dr. George R. and Mrs. Cornelia Paine Hendree; sister of Mrs. Z. D. Harrison of Atlanta and Mrs. L. W. Burton of Lexington, Ky.

"Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them."

WRIGHT.—On September 19, 1910, at St. Paul, Minn., MARY EVELYN HOWELL WRIGHT, youngest daughter of the late Martin A. Howell of New Brunswick, N. J., and wife of Rev. John Wright, D.D., of St. Paul, Minn.

MEMORIALS.

HELEN ELLIOTT BUCKMASTER.

Entered into life eternal on the 23d of August, 1910, at St. Luke's Hospital, New York City, HELEN ELLIOTT, wife of Dr. A. H. BUCKMASTER, formerly of New York and the University of Virginia, and daughter of the late Gardner Elliott of Brooklyn, N. Y. She was baptized by the saintly Bishop Cobbs at Eutaw, Ala., in St. Stephen's Church, and was confirmed by Bishop Horatio Potter in St. Paul's Church, Brooklyn, N. Y. She was a true, loyal, loving daughter of the Church. With gentle, gracious dignity she did her duty faithfully in all the varied spheres of life to which it pleased God to call her.

Funeral services were at Columbus, Ohio, August 26, 1910.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

A PRIEST would like to hear of a lady with some means, who would help in the formation of a Sisterhood on very simple lines, for work among a poor foreign population. A knowledge of French or German, or both, would be of great advantage. Address: G., care LIVING CHURCH, Milwaukee.

WANTED, for desirable curacy in New York City parish, conservative High Churchman, priest, unmarried, young, strong, energetic, with preaching experience. References requested. Address E. F. G., care LIVING CHURCH, Milwaukee.

GOOD CATHOLIC CHURCHMAN wanted, unmarried and able to teach English course. Address IMMEDIATE, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wanted for Western parish. Please state salary demanded, also give references. Address B. S., LIVING CHURCH, Milwaukee.

ASSISTANT PRIEST wanted, city parish. \$1,400; furnished rooms; fees. Address Rector St. Paul's, Syracuse, N. Y.

PRIEST wanted, good Catholic, for small country parish. Address HUGH, LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, thoroughly qualified to train boys' voices, desires change, account of climate. Fifth year present position. Churchman; single; energetic; choral director; three-manual organ. Good salary, field for teaching essential. First-rate references. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee.

A DEACONESS offers exceptional opportunity to parish providing abode and moderate remuneration. Eastern city preferred: not essential. Apply FIDELIS, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires change. Good organ and teaching field essential. Experienced with boys and large mixed choirs. Exceptional testimonials. T. O., LIVING CHURCH, Milwaukee.

WANTED, by Bryn Mawr graduate, tutoring in college preparatory subjects or higher mathematics, in or near Philadelphia. Address H. G., 2314 Green Street, Philadelphia.

LADY wishes place as Companion, Managing Housekeeper or Mother's Helper. References exchanged. MANAGER, LIVING CHURCH, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. N.B. Miss Mackrille sailed for England June 29th, to return about October 1st. The workroom will be closed during that time.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass., reopens September 15, 1910. Address to SISTER THERESA.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Lock Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifth Street, Chicago.

ALTAIR WINES, \$1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PPIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 868 Island Avenue, Milwaukee.

HEALTH AND SUMMER RESORTS

INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.—Ideal location and conditions. Clergyman-physician in charge. Specialists in Mano and Psycho-Therapeutics. The treatment is masterful in all chronic and nervous diseases, and for bad habits and moral perversions. Daily Eucharist, and sacramental and therapeutic "laying-on of hands" in Holy Unction. Ninety per cent. healed. Limited number received. Address Rev. Dr. R. E. CAMPBELL, 533 S. Boulevard.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FLORIDA HOMES.

REALLY TROPICAL FLORIDA. At extreme southern end of peninsula, where tropical fruits grow safe from frosts or freezes, where summers are pleasant and winters delightful. Perfect health. Pure water. Constant breezes from Gulf or Ocean. Ten-acre plots for home-seekers. Speculators not wanted. TROPICAL FRUIT COMPANY, Modello, Dade Co., Florida.

APPEALS.

SECOND-HAND ORGAN NEEDED.

If you desire to help earnest Church workers, here is a splendid opportunity.

Grace Church, Carthage, N. Y., is a struggling Church, poor financially, but putting forth heroic efforts for good results. We greatly need an organ; we would receive very gratefully a good second-hand organ suited to our need. Will some strong church or wealthy Churchman come to our aid?

Kindly communicate with the rector of the parish, the Rev. F. W. FEARY.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least \$2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at \$5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLEURE, Treasurer, Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer, Abingdon, Virginia.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

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Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it. Address

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

REGISTER OF CHURCH SERVICES.

A blank book, properly ruled, with printed headings for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size 8x10 1/2 inches, cloth bound, 100 double pages. \$1.25; by express, prepaid, \$1.37. A clergyman having ordered one writes:

"The Register of Church Services arrived safely to-day by express. I am very much pleased with it, as I feel it is just what we need in this parish. Thank you for sending it so promptly." Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:

Fred I. Farwell, 34 Summer Street.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.

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ROCHESTER:

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MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.

A. C. McClurg & Co., 215 Wabash Avenue.

The Cathedral, 18 S. Peoria Street.

Church of the Epiphany, Ashland Blvd. and Adams Street.

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E. T. Jett Book & News Co., 806 Olive St.

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KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

FLEMING H. REVELL CO. New York.

The Gospel of the Hereafter. By J. Paterson-Smythe, D.D., LL.D., Litt.D., D.C.L. Price \$1 net.

HODDER & STOUGHTON. New York.

Where's Master? By Caesar, The King's Dog.

THE MACMILLAN CO. New York

The Ecclesiastical and Religious Correspondence of Gladstone. In two volumes. Selected and Arranged by D. C. Lathbury. Price \$5 net.

The Building of the Church. By Charles E. Jefferson, Pastor of the Broadway Tabernacle. Price \$1.25 net.

A History of New Testament Times in Palestine. By Shailer Mathews, A.M., D.D., Professor of Historical and Comparative Theology in the University of Chicago. Price \$1 net.

The World a Spiritual System: An Outline of Metaphysics. By James H. Snowden, D.D., LL.D., Formerly Adjunct Professor of Psychology and Ethics in Washington and Jefferson College. Price \$1.50 net.

HOUGHTON MIFFLIN CO. Boston and New York.

The Early Religion of Israel. By Lewis Bayles Paton, Ph.D., D.D., Nettleton Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary. Price, 50 cents net.

Finella in Fairyland. By Demetra Kenneth Brown. With Illustrations by Agnes Leach. Price, 50 cents net.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tufts College. Vol. I., *Ancient and Mediaeval Philosophy.* Price, \$1.60 net.

Light Horse Harry's Legion. By Everett T. Tomlinson, author of *The Boys of Old Mowmouth*, *The Rider of the Black Horse*, etc. Price, \$1.50.

The Psychology of Religious Experience. By Edward Scribner Ames, Ph.D., Assistant Professor of Philosophy in the University of Chicago. Price, \$2.50 net.

John Winterbourne's Family. By Alice Brown. Price \$1.35 net.

Salomy Jane. By Bret Harte. Price \$1 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Who's Who in the General Convention of 1910. Narrow pocket style, thin paper, many illustrations. Paper, 50 cents; leather, gilt edge, gold roll, \$1.25.

Dr. Huntington: A Study. Two editorials reprinted from THE LIVING CHURCH. 10 cents.

The Church and Freemasonry. An editorial reprinted from THE LIVING CHURCH. 2 cents.

A. C. M'CLURG & CO. Chicago.

Little Books on Art. Christian Symbolism. By Mrs. Henry Jenner. With 41 illustrations. Price, \$1.00 net.

PAPER-COVERED BOOKS.

Who's Who in the General Convention of 1910. Held at Cincinnati. Price 50 cents in paper and \$1.25 leather. [The Young Churchman Co., Milwaukee.]

PAMPHLETS.

The Most Holy Hours of the Passion of our Lord and Saviour Jesus Christ. P. M. of Maundy Thursday and A. M. and P. M. of Good Friday.

Society of the Cross and Passion.

The Seven Most Holy Wounds of our Lord and Saviour Jesus Christ.

Proceedings of the Second Annual Medical Missionary Conference (Interdenominational), Held at the Battle Creek Sanitarium, February 15-17, 1910.

The Church at Work

TWO CONNECTICUT CHURCH ANNIVERSARIES.

ON MONDAY, September 19th, the parish of Christ Church, Bethany, Conn., observed the hundredth anniversary of the consecration of the present church. Services were held in 1785 by the Rev. Bela Hubbard, rector of Trinity Church, New Haven. He baptized seven infants in the building that was afterward known as the "Church House." On November 29, 1799, twenty-two persons, including four whose names were Tuttle, asked permission to form an "Episcopal society," which was done on April 1, 1800, the first act being to tax themselves one cent on a dollar for the support of the services, which were held in a schoolhouse till the old "church house" was sold, and its proceeds kept to apply to the building of a new edifice. The rectory was built later, during the rectorship of the Rev. Joseph Clark. The frame of the present church was raised May 12, 1809. It was consecrated September 19, 1810, by the Rt. Rev. Abraham Jarvis, D.D., Bishop of Connecticut, having been named Christ Church on September 2d.

The exterior has remained practically unchanged during its century of existence, but the interior was considerably remodeled in 1875, especially the chancel. Many of the older people remember the "three-decker pulpit," reached by a stairway wherein the minister, clad in surplice and black stole, read the service in the lower story; then retired to the vestry-room behind, changing his surplice for the black silk gown and white "bands," ascended to the higher pulpit and preached the sermon; the altar being a simple table in front, guileless of adornment in the way of flowers or hangings. The bell, which weighs nearly a half ton, is said to have been recast from the original bell in 1858.

As part of the centennial services the Rev.

Leonard E. Todd, who had grown up in the parish, was advanced to the priesthood. Twenty-five clergymen attended. Bishop Brewster administered the rite of confirmation, and an inspiring sermon was preached by the Bishop of Newark, so long one of the leading clergymen of the diocese of Connecticut, and who in visiting Bethany felt that he was in his old home. At the close of the services the ladies of the parish entertained at luncheon over five hundred guests. A large tent was put up on the lawn for this purpose. The after-luncheon speakers were the Rev. Messrs. F. S. Morehouse, W. D. Humphrey, W. A. Woodford, C. L. Pardee, J. F. Sexton, and Mr. Burton Mansfield. At 2:30 P. M. services were resumed in the church. The words of the opening hymn were composed by Kate Woodward Noble, a grand-daughter of a former rector, the Rev. T. B. Woodward, who has passed to his reward. Addresses were made, mainly of a historical character, by Bishop Brewster, the Rev. Dr. Samuel Hart, the Rev. L. E. Todd, the Rev. C. O. Scoville, and the Rev. G. H. Buck. A layman, Mr. Samuel G. Davidson, gave some interesting reminiscences of a half century of the parish.

THE 150TH anniversary of Christ Church, Tashua, Conn., was celebrated last week. Twelve clergymen, including Bishop Brewster, were in attendance. The sermon was preached by the Bishop, who also confirmed a class of three and was celebrant of the Eucharist. In the afternoon, instead of a sermon, the Rev. Mr. George made an historical address. The congregation was very large at both services. The church edifice now used was erected in 1846. It has a tall spire and lancet windows with diamond shaped panes. The old Prayer Book and Bible, bearing dates 1759 and 1760, are still preserved and in excellent condition. There is also a heavy Communion cup of pewter. Faithful to the Church in life, the communi-

cants when dying were laid to their final rest close to its sacred walls. The ancient tombstones are objects of interest.

ILLNESS OF MISS L. W. KOUES.

MISS LOUISE WINTHROP KOUES, president of the Church League of the Baptized, is slowly convalescing from a long and serious illness at a private sanitarium in Waterbury, Conn., and regrets that she will be unable to meet the delegation of the C. L. B. at Cincinnati in October.

NEW CHURCH FOR WEST POINT, MISS.

AT A CONGREGATIONAL meeting held on September 18th, it was determined to erect a new edifice for the Church of the Incarnation, West Point, Miss. The priest in charge, the Rev. J. Lundy Sykes, was authorized to appoint a committee to arrange for the removal to another part of the church lot of the present frame structure, which will be used pending the erection of the new one, which will be of brick or concrete, with sittings for about 250.

DEATH OF TWO FOREIGN MISSIONARIES.

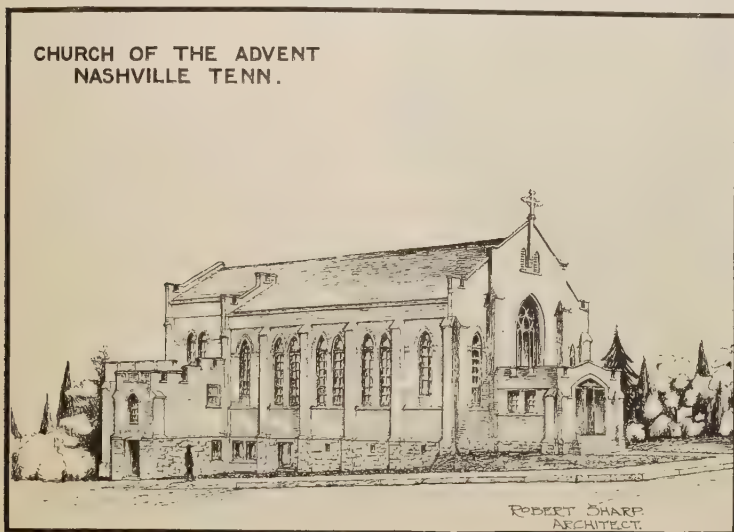
A CABLEGRAM to the Board of Missions contains the sad announcement of the recent death of the Rev. WILLIAM HENRY STANBRING, a missionary in charge of a station at Soochow, China. He last wrote that he had encountered a typhoon on the Sea of Japan, and it is thought that the experience hastened his death. He was born in Newburgh, N. Y., thirty-two years ago; graduated from the Newburgh Academy, winning a scholarship in Cornell, from where he went to the General Theological Seminary, New York City, graduating in 1905. In February of this year he married Ann Rebecca Torrence, daughter

of the Rev. G. P. Torrence of Lafayette, Ind.; she survives him, as do also his father, a brother, and two sisters.

THE Bishop of Mexico reports the death of the Rev. G. MELENDEZ, the Mexican missionary at El Oro and other points. He has appointed the Rev. Louis Amalric in his place.

GROUND BROKEN FOR CHURCH IN NASHVILLE.

GROUND WAS broken September 20th for the new church and rectory of the parish of the Advent, Nashville, Tenn. (the Rev. E. A. Bazett-Jones, rector). The old church, begun just fifty years ago, and finally finished and consecrated in 1887, was sold this summer, and the congregation moved to a much more advantageous site in the West End, where they are worshipping in a temporary frame chapel pending the erection of the new church.



The latter, which is here illustrated, will contain the altar and other chancel furniture as well as the memorial windows from the old church. The largest of these windows bears the inscription, "In Memory of James Hervey Otey, First Bishop of the Catholic Church in Tennessee," which is a copy of the epitaph, composed by himself, on the pioneer Bishop's tomb.

The buildings will be of gray brick with stone trimmings, and the foundations will be of stone. They will cost, including the lot and a \$3,000 organ now being built, about \$30,000. This sum was realized from the sale of the downtown property, and the parish expects to occupy its new home upon completion entirely free of any indebtedness. The plans were drawn by Mr. Robert Sharp, F.A.I.A., for many years a member of the parish and formerly junior and senior warden, and the building committee consists of Messrs. C. R. Cockle (senior warden), E. L. Parsons, and H. Blair Smith.

CHURCH WORK FOR STUDENTS AT THE U. OF P.

THROUGH the interest of a number of Churchmen, and with the coöperation of the University Christian Association, definite work is to be undertaken this year among Church students at the University of Pennsylvania. Mr. Howard W. Fulweiler, a candidate for orders, and student at the Philadelphia Divinity School, has been engaged to devote part of his time to this work, as visitor and organizer. He will try to bring the new men into touch with the parishes in the neighborhood of the dormitories, and in every way to promote a loyal and earnest spiritual life among them. Clergymen and

others who have knowledge of young men entering the university are urged to send their names to Mr. Fulweiler at 5000 Woodland Avenue, Philadelphia.

CONVOCAION OF WESTERN COLORADO.

THE STATISTICS presented by Bishop Brewster at the third annual convocation of the missionary district of Western Colorado, which was held in St. Luke's Church, Delta, September 6-9th, inclusive, are full of encouragement and show remarkable progress during the past year. Baptisms and confirmations are considerably in excess of last year and the actual increase in communicants reaches almost 20 per cent., though a change in the method of reporting shows only about 10 per cent. Another note of progress was the formation of a Sunday School Institute with a full staff of officers.

formation of a Sunday School Institute and the election of its officers. In addition to the work of the convocation, Thursday included a corporate Communion for the delegates of the "Federation of Guilds" (Woman's Auxiliary) and the afternoon was devoted to its work. At night there was an interesting missionary service with several excellent addresses. Friday morning saw the conclusion of the convocation, which, by its very length and scope, gave inspiration for the coming year to the widely scattered clergy.

NEW SCHOOL IN CUBA.

AT SANTIAGO there is being opened a new school under the Rev. Charles B. Ackley, Archdeacon of the province, to be known as the Academic Inglesa (English Academy). It is well equipped and gives promise of a useful career.

ACTIVITIES OF ST. MARTHA'S HOUSE, PHILADELPHIA.

THE ASSERTION that the Church moves out of the poorer sections of great cities and leaves them to their fate is occasionally sadly justified, but there are always facts on the other side which should be known and weighed before judgment is given. It is a heartening experience to visit our Church settlement, St. Martha's House, at South Eighth Street and Snyder Avenue, Philadelphia, where six resident workers and a corps of volunteers have carried on a notable work all through the hot and humid days of the summer. The sale of pure, pasteurized milk for babies (of which nearly 500,000 bottles a year are dispensed) undoubtedly saved many lives; the roof-garden was open daily to children and made a welcome breathing spot for the older people in the evenings; children were taken on trips to the parks, and mothers and babies to the Chestnut Hill Nursery to spend the day, and also weeks in the country were arranged for 143 children, 36 working girls, and 37 mothers, while 60 boys were sent to camp out. Altogether 2,208 individuals were taken on these various outings. A ball-ground was secured for the boys, who otherwise had no place but the street to play, and was constantly used and much enjoyed, and a playground was equipped on a plot of land adjoining All Saints' church, and maintained, under the care of two teachers. In the house, a vacation school was held, with four teachers, and (a new feature) a dispensary ministered to the sick of the neighborhood, while the resident nurse made daily visits in their homes.

Now that summer is over, the kindergarten, gymnasium, and clubs are all resumed. St. Martha's House was opened in 1901, under the charge of Deaconess Jean W. Colesberry, who is still the head worker, and has expanded with the growing work until three times the room is occupied that sufficed for it at first. The neighborhood was largely German-American in the earlier years, but more recently a large Jewish population has come in.

NEIGHBORHOOD HOUSE COMPLETED AT DES MOINES.

AFTER NEARLY two years of effort toward the erection of a parish building for St. Mark's, Des Moines, the John A. Kasson Memorial Neighborhood House has been completed. On Wednesday evening, September 14th, it was formally opened to the public. The scope of this institution is somewhat wider than the parish's activities; it is a neighborhood center as well as a parish house. Between eight and nine hundred people passed through the building, and when the programme began all the available room was occupied. It is expected to make the building self-supporting and this will be possible in

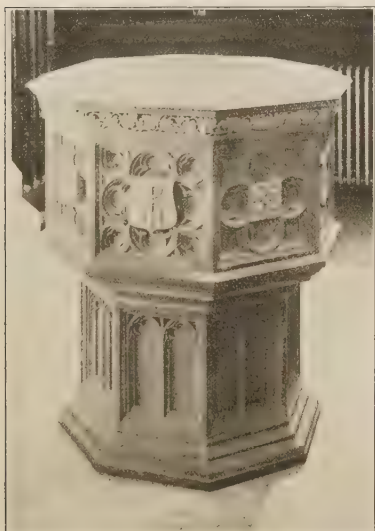
Convocation opened Tuesday evening with "quiet hours" for the clergy, conducted by the Bishop, with three addresses based on the second chapter of St. Mark's Gospel. These helpful addresses dealt with the authority to forgive sins in the Christian ministry; the principle of social intercourse of the Christian ministry; the joy of the risen life of companionship with our Divine Master for the Christian ministry. At the celebration of the Holy Communion Wednesday morning, the convocation sermon was preached by the Rev. C. E. Snowdon of Breckinridge. At the afternoon session Bishop Brewster delivered his annual address, which showed a most gratifying growth of the work. When Bishop Knight began his episcopate, less than three years ago, he found only nineteen places touched by the influence of the Church. At his death, nine months later, he left forty-eight, and this number has already increased to sixty-eight. The district has contributed \$85 more than its apportionment to the Board of Missions, and the Lenten Sunday School offering has increased 65 per cent., the amount given being over \$180. A pretty frame church has been built at Palisades; a handsome little brick building, as a memorial to Bishop Knight, at Olathe; and a parish house, now used for services, at Oak Creek; and the needs and possibilities of churches at other places are rapidly increasing. The Bishop made an appeal for six more clergymen to take advantage of pressing opportunities, adding a valuable suggestion in regard to raising a portion of the missionary support within the district.

Wednesday evening was devoted to Sunday school problems, and the result was the

spite of the small fees charged for the use of the gymnasium. The plan is to carry on a mother's club, a men's club, and organizations for boys and girls, together with a mechanics' institute for skilled laborers. Later on other activities will be added. Already the Neighborhood House is a busy place, and those interested believe that it will be a valuable contribution to neighborhood and Church life.

MEMORIAL AND OTHER GIFTS.

IN MEMORY of Mr. Charles Francis Marlow a handsome font has been placed in St. Luke's Church, Evanston, Ill. It is of the



MEMORIAL FONT IN ST. LUKE'S CHURCH, EVANSTON, ILL.

same marble as the altar of the chapel and is octagonal in shape. The sides of the bowl are filled with ornamental panels, that on the south being a sculptural representation of the baptism of our Lord by St. John in the River Jordan. The panels on the west, north, and east are filled with tracery and shields bearing the emblems of the Father, the Son, and the Holy Ghost, which again appear in the south panel, by the representation of the Father and the Holy Ghost in the sky and the Son in baptism. The remaining four sides are tracery panels of a simpler character, with a carved foliated boss in center. The moldings and carvings are of the Perpendicular English Gothic, and around the edge of the upper surface is an enriched inscription in letters adapted from the tomb of Richard II. in Westminster Abbey, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Under the sculptural panel, on the south side, in a panel of the shaft of the font, is an inscription to the memory of Mr. Marlow, who was a former vestryman of the Church, and it is to the piety of Mrs. Marlow that St. Luke's owes this handsome memorial of her husband.

ACCORDING to a dispatch from Somerville, N. J., St. John's Church in that city has been presented with one of the finest rectories in the state by Mr. and Mrs. J. Harper Smith, in memory of their son, Harry Atwater Smith. The cost of the building complete was \$20,000. It is finished throughout in hard wood. On the second floor a suite of rooms, containing bed-room and bathroom, has been set aside for the use of the Bishop when in town, and these rooms Mrs. Smith has furnished in every detail. The officers of the church will attend to furnishing the remainder of the house. All modern improvements have been installed in the way of lighting, heating, and plumbing. It is expected that everything will

be in readiness in the new rectory for the homecoming of the Rev. Clarence C. Sylvester, rector of St. John's, from a trip to Europe.

AN INTERESTING and touching ceremony took place in St. George's Church, Montreal, Canada, at morning service, September 18th, when a window was unveiled to the memory of the late Bishop Carmichael, by his old friend, Bishop Du Moulin of Niagara. It is one of the finest church windows in Montreal. The theme is the Resurrection, the three center panels depicting the scene of Christ arising from the tomb, while the two outer panels show scenes in our Lord's life following his resurrection. The bases of the outer panels contain the arms of Bishop Carmichael and of the diocese of Montreal. The Bishop is the last of the three Bishops that Ireland



gave to Canada fifty years ago, namely, Bishops Carmichael, Sullivan, and Du Moulin.

CHARLES T. BEACH, warden of Zion Church, Hudson Falls, N. Y., has given to the parish a sufficient sum of money for the erection of a parish house as a memorial to his late wife, Alexina J. Beach. The building will be erected on the church lot and will be in keeping with its surroundings. Arrangements for taking up the work in the near future have been made.

A PROCESSIONAL CROSS has been presented to Holy Trinity mission, Tiverton, R. I., by a lady who was spending the summer at the House of Rest near-by. At the time the cross was first used the missionary in charge, the Rev. James H. Dennis, had full choral evensong and made an appropriate and appreciative address.

THE CHOIR BOYS of Trinity Church, Muscatine, Iowa, have recently placed an order with Messrs. Spaulding & Co. for a handsome window, to be placed in the sanctuary of the church as a memorial to the late Mrs. Mary A. Weed, a faithful communicant of the Church and benefactress of the choir. The window will bear an appropriate inscription.

OLDEST COMMUNICANT DEAD.

MRS. FRANCES LEONARD CLEVELAND, who was mentioned in the columns of THE LIVING CHURCH a few weeks ago as the oldest communicant of the Church in America, died at her home in Marietta, Ga., on Friday morning, September 23d, aged 94 years. In many respects Mrs. Cleveland was a most interesting personage. She was one of the few real "daughters" of the American revolution, being both a daughter and granddaughter of revolutionary soldiers. She was also a descendant of John and Priscilla Alden, whose love story is told in Longfellow's "Courtship of Miles Standish."

When 18 years of age she was confirmed

by Bishop White of Pennsylvania in St. Andrew's Church, Philadelphia. She was born in Bristol, R. I. September 17, 1816. Since 1876, Mrs. Cleveland has resided at Marietta, Ga.

A brief funeral service was held at her late home, Saturday morning, September 24th, conducted by the rector of St. James' Church, the Rev. Edward S. Doan, assisted by Dean Pise of Atlanta, who was for many years her rector in Marietta. The burial took place the next day, Sunday, in Greenville, S. C., where her husband is also interred.

BROTHERHOOD CONVENTION IN MONTREAL.

THERE WAS much enthusiasm over the great gathering of the men of the Church, when the Canadian convention of the St. Andrew's Brotherhood met in Montreal on September 15th. The convention opened with the splendid address of the Bishop of London in the Arena, when fully four thousand people were present. It closed at evensong in St. George's church, September 18th, with a sermon by Bishop Du Moulin of Niagara. The business sessions were held in St. George's parish house. Addresses of welcome were given by Bishop Farthing, of Montreal, and Dr. Paterson Smyth, rector of St. George's. The mayor of Montreal also extended a welcome to the Brotherhood on behalf of the city. At the meeting on the Sunday afternoon, for boys, in the High School Hall, Dr. Hubert Carleton, general secretary of the Brotherhood in the United States, was the speaker. Bishop Taylor-Smith spoke in the Cathedral, showing the ideals of the Brotherhood of St. Andrew. At the meeting for men in the afternoon, the Right Rev. Clare L. Worrell, D.D., Bishop of Nova Scotia, acted as chairman. One of the speakers was Canon Abbott, of Hamilton.

A FLOURISHING LONG ISLAND MISSION.

WE ARE enabled to print the above picture of one of the most interesting missions on Long Island through the courtesy of Robert Harrold, the lay reader in charge of St. Paul's Chapel, Richmond Hill Centre, a new settlement on Jamaica Bay. The services of the Church were begun on the First Sunday in Advent. The people raised \$25 and the Bishop gave \$125 toward the purchase of a



ST. PAUL'S CHAPEL,
Richmond Hill Centre, Long Island.

building standing on two lots of ground which had been donated by the local land company. Twelve families, sixteen communicants, and twenty-six children were gathered, and

Mr. Harrold volunteered his services. The men of the mission raised the cross on the peak and an organ, vestments, altar, and lights were given, so that the interior was made Churchly and better adapted for religious worship. The work has been self-supporting from the start. Plans are under consideration for a new building at a more convenient site to accommodate the growing congregation. On the first Sunday in September, the lay reader, who has charge of the flourishing chapel at Corona, travelled ninety miles to hold services at three stations in the diocese.

CONSECRATION OF CHRIST CHURCH, OSHKOSH, WIS.

WITH impressive ceremonial and a crowded church, Bishop Grafton consecrated the new Christ Church, Oshkosh, Wis., on September 25th, being the Eighteenth Sunday after Trinity and the thirty-ninth year of the parish's life. It is the fourth church built and is the

being very impressive. The Rev. F. S. Dayton read the deed of donation and Archdeacon Rogers the sentences of consecration. Solemn Evensong with *Te Deum* closed a happy and eventful day.

DEATH OF THE REV. JOHN WILKINSON.

THE REV. JOHN WILKINSON died on Friday, September 23rd, at Peoria, Ill. As was recently told in these columns, he sustained a serious accident while walking on the street in Bloomington, Ill., on August 30th, and the shock aggravated a constitutional difficulty, causing complications from which he was not able to recover. Mr. Wilkinson was born in Philadelphia on September 21, 1831, and was therefore almost 79 years of age. He was expected to participate in the sixtieth anniversary of St. James' Church, Milwaukee, in November, of which he was rector from 1864 until 1870, the present commodious church having been built during his incumbency. He

Saskatchewan. He was ordered priest three years later by Bishop Knickerbacker. His first work was done in Calgary, Canada. In 1890 he became connected with the church at Ashland, Wis., and afterward served parishes in Minnesota, Indiana, and Washington.

MEMBERSHIP IN GENERAL CONVENTION.

THE REV. JOHN MOCKRIDGE, being shortly to leave the diocese of Kentucky to take up his new work in New York, has declined his election as deputy to General Convention from the former diocese and his place will be taken by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville.

BROOKLYN CASE CARRIED INTO THE COURTS.

THE UNHAPPY difference between the rector and a majority of the vestrymen of St. Andrew's Church, Brooklyn, alluded to in last



CHRIST CHURCH AND RECTORY, OSHKOSH, WIS.

gift outright of Bishop Grafton, being a thanksgiving memorial of his fifty years of priesthood, and cost with its organ \$14,000. It was designed by Mr. Morrison of the Fond du Lac Church Furnishing Co. In architecture the edifice is an example of early English Gothic, with a handsome timbered roof. The interior finish, including the altar, was designed and built by the same company and is in dark brown, contrasting pleasantly with the rough cream brick interior. The exterior is of rose colored pressed brick and Bedford stone with gray asbestos slate roof. Under the present rector, the Rev. Francis S. Dayton, an entire new plant has been acquired. The old St. Paul's mission property was purchased of Trinity Church and the chapel moved to a new and central site and remodelled to serve as a guild hall. A residence standing on the new property was rebuilt at a cost of \$1,000 and made into a rectory.

The services for the day were Low Celebrations at 6:30 and 7:30, the consecration and Holy Eucharist at 10:30, with Solemn Vespers at 7:30 P. M. Bishop Weller preached in the morning a forceful sermon on Christ Cleansing the Temple, while in the evening, the Rev. John Oliphant preached. Bishop Grafton celebrated at 7:30 and consecrated the new building at 10:30, the latter service

was ordered deacon in 1858 and priest the following year. His first work was done in connection with St. Luke's Church, Dixon, Ill. (1858-59), and he then served the Church successively at Joliet, Ill., and the Cathedral, Chicago. After leaving Milwaukee he became rector of the Church of the Holy Comforter, Chicago, in 1873 accepting the rectorship of Grace Church, Madison, Wis., where he served most acceptably until 1881. He was afterward incumbent of several parishes in Missouri and Illinois.

He is survived by three sons: H. O. Wilkinson, Portland, Ore.; C. W. Wilkinson, Lebanon, Mo.; G. Y. Wilkinson, Milwaukee; and by one daughter, Mrs. John Smith, Oskaloosa, Ia. Interment was in Forest Home Cemetery, Milwaukee, on Monday, September 26th.

DEATH OF THE REV. H. B. COLLIER.

A TELEGRAM from California announces the death on Sunday, September 25th, of the Rev. HENRY BORRADAILE COLLIER, rector for seven years of Holy Innocents' Church, San Francisco. The immediate cause was heart failure. The deceased priest was educated at St. John's College, Winnipeg, Canada, and he was made a deacon in 1888 by the Bishop of

week's LIVING CHURCH, has been taken to the civil courts. It will be remembered that the vestrymen, having "discharged" their rector for the atrocious crime of being older in years than they deemed for the best interests of the parish, put new locks on the church building and deliberately deprived the rector and his flock of the use of the church for public worship on Sunday, September 11th. The rector held services at the usual hours on that day outside the edifice. As in a leading case in New Jersey, the civil court enjoined the offending parties from illegally interfering with the exercise of rectorial rights. Large congregations were present at the morning, afternoon, and evening services in the church on Sunday, the 18th, when the rector preached, but discreetly made no allusion to recent events.

The case was again before Justice Garretson in the special term of the Supreme Court on Monday morning. The court and the law-abiding parties were shocked at the aspersions on Bishop Burgess contained in an affidavit prepared by an opposing member of the vestry, which this paragraph declares:

"Being satisfied that the said Bishop had deliberately lied to this deponent and his brother vestrymen, and that he had no intention of hearing their grievances, said vestry

duly met and retained . . . as their attorney and acting advocate."

The judge tried to persuade the vestry that some Christian forbearance might be shown, but the opposing counsel and clients were implacable. Decision was reserved and the case adjourned to permit other papers to be filed.

CONGREGATIONAL MINISTER TO TAKE HOLY ORDERS.

THE REV. JOHN H. DAVIS, M.D., for twenty years a Congregational minister and a graduate in medicine, has applied for orders in the Church and has been placed in charge of St. Mark's, Anamosa, and St. George's, Farley, in the diocese of Iowa. Mr. Davis will reside in the rectory at Anamosa.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Reopening of Christ Church, Hudson.

ON SUNDAY, September 11th, Christ Church, Hudson, was reopened after extensive repairs and a new organ installed. There were two celebrations of the Holy Communion. At the second, the rector, the Rev. C. L. Adams, assisted by the Rev. Dr. Riley, *rector emeritus*, said a service of blessing on the organ and other improvements. The rector preached the sermon. In the evening, after Evensong, a recital was given upon the new organ by Dr. Felix Lamond of Trinity Chapel, New York. The church was crowded to its utmost capacity.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Centennial Celebration of Christ Church, Burlington—Harvest Home Services at Trumansburg.

CHRIST CHURCH, Binghamton, celebrated its centennial on September 18th, 19th, 20th, and 21st. The occasion was fittingly opened with a corporate Communion of all the guilds of the parish. At the High Celebration the sermon was delivered by the rector, the Rev. H. S. Longley. There was also a special service for the Sunday school, with sermon by the Rev. A. R. B. Hegeman. The Holy Eucharist and Evensong followed on each of the succeeding days, with the sermon on Monday by Bishop Olmsted, and on Tuesday, in addition, there was a gathering at the parish house, when a musical and literary entertainment was held, interspersed with short addresses. On Wednesday a reception in the parish house concluded the programme.

HARVEST HOME services were held in the Church of the Epiphany, Trumansburg (Rev. O. E. Newton, rector), on Sunday, September 18th. The church was appropriately decorated for the occasion by harvest products. The sermon was preached by the Rev. W. H. Hutchinson of Ithaca. The thank-offering amounted to \$63.40, an excellent one when the number of communicants is taken into consideration.

IOWA.

T. N. MORRISON, D.D., Bishop.

Anniversary of Rev. E. H. Gaynor—Parochial News Notes.

THE REV. E. H. GAYNOR celebrated the twenty-second anniversary of his rectorship at St. Paul's Church, Sioux City, on the Sixteenth Sunday after Trinity. His rectorship is the second longest in the diocese, only exceeded in length of time by that of the Rev. Dr. Mellwain of Keokuk. The ministry of the Rev. Mr. Gaynor has been characterized by great earnestness and faithful attention to his pastoral work. Living in the midst of a changing wage-working population, he has built up a parish of earnest Christian work-

ers. A new organ in this parish was dedicated at the same time, and the choir was assisted by the vested choir of St. Thomas' parish, the same city.

ST. MARK'S CHURCH, Fort Dodge, has recently increased the salary of the rector \$200 per year as a mark of appreciation of his faithful services. The church has been entirely re-decorated this summer.

MR. THOMAS HORTON, a candidate for orders, has been serving St. John's Church, Eagle Grove, during the summer with marked success. The people are pledging a fund for his salary so soon as he shall be ordained.

A NUMBER of improvements were made during the summer to the church and rectory of St. Michael's, Mt. Pleasant.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Pre-Convention Meeting of B. S. A.—Delegate to General Convention—Personal.

A PRE-CONVENTION meeting of the Louisville Local Assembly, B. S. A., was held September 21st at Calvary Church, Louisville, the principal purpose being to perfect plans for attending the Brotherhood National Convention. The meeting was well attended, representatives being present from nearly every chapter of the local assembly, which includes the Louisville parishes and missions and those of New Albany and Jeffersonville of the diocese of Indianapolis as well. Bishop Woodcock was present and delivered an address on the work of the Brotherhood and the benefits to be derived from attending the convention.

THE FOURTH deputy-elect to the General Convention from the diocese, the Rev. John Mockridge, rector of St. Paul's Church, Louisville, having accepted a call to Trinity Chapel, New York City, has signified to the Bishop his intention of withdrawing in favor of the first alternate, the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville. Mr. Musson, however, has felt obliged to decline the honor, so the Bishop has appointed the second alternate, the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, who expects to attend.

MRS. P. A. BOBBITT, a communicant of the Church of the Advent, Louisville, has been secured as matron of the Home of the Innocents, Louisville, a diocesan Church institution for foundlings, in place of the late Mrs. Lonsdorf. The Home has lately been the recipient of a generous donation, the proceeds of a large entertainment gotten up by a committee of local business men.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

New Rectory for Corbin.

A NEW RECTORY is in process of erection upon the campus of St. John's Collegiate Institute, Corbin. It is estimated to cost \$1,200. The Rev. Charles E. Crusoe, the missionary in charge, has already secured \$600 of this amount. Mr. Crusoe's work at Corbin is, taking all the conditions into consideration, most successful. Four years ago there was no Episcopal church in Corbin or for fifty miles around. Now St. John's mission has a pretty little chapel, 19 communicants, 42 baptized persons, and 73 Sunday school scholars. This mission gave last year \$40 to general missions. To the consecrated efforts of the Rev. William Washington, formerly Archdeacon of the diocese, and principal of the school, is due the erection of the chapel.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Mr. G. B. Winslow.

GEORGE BLANCHARD WINSLOW, who was a well-known and honored citizen of Brooklyn,

died at his residence, 305 Lafayette avenue, Brooklyn, on September 16th, in his 68th year. He was well known in Church circles, having been for thirty-five years a member of St. James' Church, Lafayette avenue. He served for long terms as superintendent of the Sunday schools of St. James' Church and the Church of the Redeemer. Funeral services were held on Monday, September 18th, at St. James' Church, Brooklyn. Mr. Winslow is survived by a widow and four sons.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

The Bishop's Birthday—Transfer of St. George's Church, Baltimore—Other News.

THE BISHOP of the diocese celebrated his 84th birthday, September 23d, on board the steamship *Grosser Kurfuurst*, bound for America from Cherbourg, France, and is expected to reach his home in Baltimore September 28th.

THE BUSINESS matters connected with the purchase of St. George's Church, Baltimore, have been completed and the property now belongs to Mt. Calvary Church. The combined congregations of St. George's and St. Barnabas' will continue to use it until the crypt of the building now in process of erection on the Cathedral grounds is completed. Prospects are bright for this being finished sometime in December, and then St. George's will become St. Katherine's Church, and will be occupied by the colored congregation now worshipping in St. Katherine's Chapel.

A REUNION of the scholars of the Sunday school of the Church of the Ascension, Baltimore, after they had returned from their summer vacation and before settling down for the usual fall and winter work, was held on September 16th and 18th. On Sunday, the 18th, at 9 A. M., there was a corporate celebration of the Holy Communion for those members of the school who have been confirmed.

THE COMMITTEES on Church Extension appointed by the several Archdeacons of the diocese at their last meetings is being greatly assisted in its work by the valuable map of parishes recently prepared by a committee on "Metes and Bounds of Old Parishes," appointed by the convention of the diocese.

RICHARD B. MEYER, organist of the Church of the Prince of Peace, Wallbrook (Baltimore), has been appointed organist and choirmaster at St. Timothy's Church, Catonsville, Baltimore county.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Progress Made at Norwood—The New Rectory at Attleboro—Other Diocesan News.

MUCH INTEREST centers in the laying of the cornerstone (Sunday, October 2d) of the church for Grace mission at Norwood, referred to briefly last week. The mission was started four years ago and its first minister was the Rev. A. E. George, who at the same time conducted services in three neighboring towns. The Sunday school organized under his direction has grown rapidly and now is one of the largest of any in the neighborhood. The next clergyman was the Rev. A. L. Fenderson, who subsequently went to Stoughton, and he was followed by the Rev. Owen Jones, during whose ministry the silver Communion service, the altar hangings, and other church furniture were purchased. The Rev. Charles H. Brown, who formerly was at Lynn, assumed charge of the mission a year and a half ago and he has advanced the growth in every way. It is expected that the new edifice will be ready for use about Christmas.

THE RECTOR of All Saints' Church, Attleboro (the Rev. R. J. Mooney), has moved

into the new rectory secured by this parish and which is a ten-room and modernly equipped home in the center of the parish and within three minutes' walk of the church. This long stride in the work of the parish was made possible by Bishop Lawrence's reinforcement fund, from which he donated \$3,000 toward the purchase price of the property. The people have taken new heart and are now busily engaged in the raising of funds for such additions to the church edifice as to easily double its seating capacity, and work will be pushed so that the spring meeting of the Archdeanery can be entertained there. A large sum of money is already in hand.

THERE WAS a large attendance of clergy at the first of the season's meetings of the Massachusetts Clerical Association, which was held on Monday, September 26th, at the parish rooms of St. Paul's Church, Boston. Bishop Lawrence was the special guest and he gave an interesting talk on "The Edinburgh Convention," to which he went as a delegate in June. The Rev. Sherrard Billings of Groton School was also one of the guests and he, too, made an address.

THE TWENTIETH anniversary of the consecration of St. Anne's mission at North Billerica was observed by appropriate services on Sunday, September 18th. The Rev. Dr. A. St. John Chambré, rector of St. Anne's, Lowell, conducted the principal service and was assisted by the Rev. E. A. Paul of Cambridge. In his sermon Dr. Chambré spoke feelingly of the late Bishop Paddock, one of whose last duties in the episcopate was to consecrate this mission edifice.

THE REV. DR. VAN ALLEN has been spending September in the Maritime provinces of Canada, attending the Church Congress at Halifax and preaching in the Cathedrals at Charlottetown, P. E. I., and Fredericton, N. B., and several parish churches. He conducts the Quiet Day for the priests of Fredericton diocese just before their synod in Trinity Church, St. John, N. B., October 1st and returns to Boston October 5th.

MONTANA.

L. R. BREWER, D.D., Bishop.

Officers Elected by Standing Committee.

AT A MEETING of the Standing Committee of the diocese held on September 20th, the following officers were elected for the ensuing year: Rev. Sator C. Messias, Butte, president; Wellesley C. Messias, 836 W. Granite Street, Butte, secretary.

NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.

Death of Miss L. M. Crummer.

MISS LILLIS M. CRUMMER entered into rest at the Presbyterian Hospital, Omaha, after a protracted illness on Saturday, August 27th. She had spent fifteen years in China as a teacher in St. Mary's School, Shanghai, where she exerted a wonderful influence. Three years ago she was invalided home, and as soon as she was able she hastened back to her place of service and duty, where she felt she was sadly needed. Two years later she was forced to return again to her home in Nebraska because of impaired health. The funeral was held from St. Barnabas' Church on August 29th, the Rev. John Williams officiating.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Fiftieth Anniversary of St. Paul's, Jersey City—Death of Mr. F. M. Wheeler.

ST. PAUL'S CHURCH, Jersey City, will celebrate its semi-centennial on Sunday, October 1st. Special services will be held at the

usual hours. The rector, the Rev. William P. Brush, will preach in the morning and Bishop Lines will be the evening preacher. The church and parish house have been renovated during the summer months.

FREDERICK MERIAM WHEELER, who had been a resident of Montclair, N. J., since 1876, died at his summer home at Westhampton, L. I., on September 16th, at the age of 61 years. For several years Mr. Wheeler has spent only a portion of his time in Montclair, where he was a vestryman of St. Luke's Church, and a member of the building committee at the time the present church edifice was erected. Funeral services were held at the chapel in Greenwood Cemetery, Brooklyn, on September 18th, the Ven. F. B. Carter, rector of St. Luke's Church, Montclair, officiating.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Successful Mission at Salisbury.

A SEVEN DAYS' mission has just been held at St. Luke's Church, Salisbury (the Rev. S. A. Cheatham, rector), by Archdeacon Percy C. Webber of Boston. Never before has the parish received such a spiritual awakening. With three and four services per day the congregations were so great that all could not be accommodated, in spite of the fact that the seating capacity of the church has recently been doubled.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Items of Interest from the Quaker City.

THE BISHOP of the diocese and the Bishop Coadjutor are both expected to arrive in the city this week. Bishop Whitaker, who has spent the summer at Ventnor, near Atlantic City, will now go to Cincinnati. Most of the clergy have returned to duty and parish activities have been generally resumed, although congregations in some of the churches are still scanty, as increasing numbers of families remain in the country for October.

PHILADELPHIA will be well represented at the Nashville convention of the Brotherhood of St. Andrew. After the convention on Friday, October 14th, a devotional service for the Philadelphia Local Assembly will be held in St. Matthew's Church, at which addresses will be made by the Rev. William P. Remington and the Rev. George L. Richardson.

THE Lord Bishop of Salisbury spent Friday, September 23d, in Philadelphia, as the guest of the Rev. Edward M. Jefferys, D.D., rector of St. Peter's Church. Bishop Wordsworth visited Independence Hall and old Christ Church, the scene of the first General Convention of the American Church. He went on, in the afternoon, to Washington, to visit the Rev. Dr. McKim.

THE WOMAN'S AUXILIARY of the diocese will hold a corporate Communion and consecration service for the members of the five committees on Foreign, Domestic, Indian, Negro, and Diocesan Missions, at the Church House, Saturday, October 1st, at 10 o'clock.

THE CHURCH CLUB will resume the issue of its useful bulletin of diocesan activities on October 1st. This bulletin, which is furnished to all the parishes every month, is posted in the vestibules of most of the churches, and is helpful in keeping the people in touch with all appointments of general interest.

MR. CLINTON ROGERS WOODRUFF addressed the Clerical Brotherhood at the Church House on Monday, September 26th, on "The Five Million Dollar Fund."

RHODE ISLAND.

Outdoor Choir Procession—Services Conducted by Lay Readers—Notes.

ON A RECENT Sunday evening the Rev. Dr. Crowder, rector of Grace Church, Providence, had his vested choir of men and boys march from the robing room on Matthewson Street around to the front door on Westminster Street just before the service. The choir was headed by the choirmaster, Mr. Lacey Baker, and proceeded along the sidewalk singing, "Onward, Christian Soldiers." Quite a crowd collected to hear and see the choir before they had reached the main door and the rector invited them all in to the service, which was about to begin. Many accepted the invitation.

THE REV. DR. F. J. BASSETT has been given charge of the appointment of clergy or lay readers for vacant parishes by the Standing Committee while the diocese is without a Bishop. Mr. John Equi, a student at St. John's School, Uniontown, Ky., has conducted services during the summer at South Scituate, and Mr. William Jordan, student at Nashotah, Wis., has had charge of the services at Riverside and Phillipsdale during the same period.

ST. JOHN'S CHURCH, Barrington (the Rev. William M. Chapin, rector), celebrated its thirty-second annual harvest home festival on the evening of September 22d. The choir of men and boys and the new rector of St. James' Church, Providence, the Rev. C. W. Forster, took part in the service. For thirty-two years the Church in Barrington has held this old-fashioned festival.

THE CHAPEL at Fruit Hall is to be known henceforth as the Church of the Holy Spirit, and has been placed in charge of the new curate of the Church of the Redeemer, the Rev. Melvin Honeyman.

MISS MCVICKAR, sister of the late Bishop, will make her home in Providence and has rented a home at 167 Angell Street.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Rev. Dr. Logan to Attend International Humane Conference.

THE REV. MERCER P. LOGAN, D.D., of Nashville has been enrolled a member of the International Humane Conference appointed to be held in Washington, D. C., during the month of October, and has been requested to read a paper on the subject, "The Necessity of Provision for Child Reform." Dr. Logan is a member of the Humane Society Board of Commissioners of Nashville.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Retreat for Priests at Burlington—Gift to St. Stephen's, Middlebury.

THE ANNUAL retreat for priests was held at Bishop Hopkins Hall, Burlington, from Tuesday evening, September 13th, to Friday morning, September 16th. The addresses were most instructive and inspiring. Bishop Hall, owing to a severe attack of rheumatism, was only able to deliver the addresses, the devotional exercises being conducted by his chaplain, the Rev. G. B. Johnson. Thirty-three retreatants were present.

MRS. MARY HALE of Lockport, N. Y., at one time a communicant of St. Stephen's parish, Middlebury, has kindly paid the \$1,600 due on the new rectory, thus freeing the parish entirely from debt.

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New Episcopal Residence Occupied.

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and comfortable dwelling. It is in a convenient part of the city and is a very creditable structure of which the whole diocese may well be proud. The Bishop and his family are already in residence and the address is No. 43 South Lafayette Street, Grand Rapids.

CANADA.

Death of Rev. Francis Walker—Other Dominion News.

Diocese of Rupert's Land.

THE RECTOR of St. George's Church, Brandon, died of typhoid fever, September 21st. The Rev. Francis Walker was graduated at Trinity College, Toronto. He held a charge at Deloraine, diocese of Toronto, before going to Brandon.

Diocese of Quebec.

BISHOP DUNN's health seems to have been benefited by his visitation to the Gaspé coast in August. He returned the first week in September to Quebec. On the 11th, he held an ordination in the Cathedral, Quebec, and on the 18th, consecrated St. Paul's Church, Bury.—THE Rev. J. B. Debbage has been appointed chaplain at the Quarantine Station, Grosse Isle, succeeding the Rev. Dr. Riopel, deceased.—THE LEADING missionary on the Labrador coast, the Rev. H. H. Corey, was married September 7th to the youngest daughter of Canon Spencer, rector of Mount Forest. The bride and groom go this autumn to their far-off field of labor at Mutton Bay, the headquarters of the Labrador mission.—THE FALL session of Bishop's College School, Lennoxville, under the care of the new headmaster, Mr. Tyson Williams, has opened well, with many entries both in the upper and lower school.—ANOTHER missionary is badly needed on the Labrador, owing to the resignation from ill health of the second worker there, the Rev. S. H. Laws.—A SUNDAY school conference is to be held in Quebec, October 5th. The opening prayers and address will be given by Bishop Dunn, and the address at the evening session by Bishop Farrar.

Diocese of Ottawa.

BISHOP TAYLOR-SMITH, chaplain general to the British forces, who has been visiting Canada for the first time, was at Ottawa September 21st, that city being the last place he stayed at before returning to England. He gave an address on the evening of the 21st, in St. George's parish hall, to men and boys on "The Dignity of Manhood."

Diocese of Kootenay.

THE RURAL DEAN of Nelson has made an appeal to the diocesan board of the Woman's Auxiliary for a brass cross for St. Mary's chapel, Bonnington, where a parish has been

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Oct. 2—Hymns	311, 257, 496, 582
Oct. 9—"	491, 261, 495, 404
Oct. 16—"	487, 331, 580, 176
Oct. 23—"	253, 510, 468, 408
Oct. 30—"	514, 505, 503, 490

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READY OCTOBER 15

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organized, and for aid to purchase a launch for use in the parish of Balfour, which has a large and scattered lakeside congregation on the shores of Kootenay Lake.

Music

Editor, G. EDWARD STUBBS, Mus. Doc.,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

SINCE THE publication of the letter on plainsong in the issue of August 27th, we have received numerous communications from clergymen, asking for still further information about the Solesmes method and its practical application in the chanting of the psalms. A rector in the diocese of New York writes:

"I am much interested in your notice in THE LIVING CHURCH concerning the Solesmes system of plainsong chanting, but may I ask of you where I can secure more definite information than is given in your correspondent's reply? It seems to me that an article dealing with it in some detail, with illustrations and sample settings (if these can be given), would be of practical value to rectors and choirmasters generally. Will you kindly secure this if you can conveniently do so, and at least give information as to where one can find such directions?"

A Connecticut correspondent asks for the name and address of the rector whose letter has aroused such interest.

Another correspondent (a clergyman of the diocese of Pennsylvania), who is a well-known expert in plainsong, writes in a very sceptical vein as follows:

"Your correspondent quoted in your issue of August 27th does not seem to me to explain how the words are set to his chant tunes—unless it be that discarding the tone forms everything is sung with a rise of a third for the mediation and a fall of a third for the ending, which I should think would be most intolerably monotonous in all psalms and canticles year in and year out. I wish I could find out what this much talked of Solesmes method is. Cannot you set some one who surely knows to make it public for us? I am inclined to think that it consists in singing a syllable to a note in mediation and ending, regardless of accent of the music—forcing the accent of the music to conform to the accent of the syllables, when it can be done, although it cannot be done always.

"All the directions which your correspondent gives are those that are common to any plain chant, unless it be as I have suggested: that he means that there shall be one fixed ending and mediation of restrictive rise and fall of a third. Otherwise he gives no information as to the real question in chanting, as to how words and notes are to be put together."

As far as we know there are no published works in existence explaining the practical application of the Solesmes method to English versions of the psalms. Without printed psalters, setting forth the pointing of the words and the definite rules governing the application of the tones, we doubt very much whether it is possible to use any system of chanting to full advantage, whether it be Anglican or Gregorian. Many publications have been issued at Quarr Abbey, Isle of Wight (where our correspondent got his information); they are specially adapted to the Roman Church. The authorities of that community would probably furnish a list of works explaining the Solesmes method on request of any one sufficiently interested.

If there is any Anglican work on the Solesmes method information concerning it can be obtained from "The Plainsong and Mediæval Music Society" (London), or from "The London Gregorian Choral Association."

We cannot give the names of correspond-

ents without permission. If the rector who wrote the communication of August 27th volunteers the further information asked for we shall be very glad to give our readers the benefit of it. Perhaps some of our English correspondents may be able to throw some additional light upon this subject.

THE MORE we speak to God, the more we shall be likely to speak of Him, and for Him.
—Bible Record.

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Educational

THE BOYS' SCHOOL of Mt. Calvary Church, Baltimore, opened for its fifth year on September 19th with a full attendance. The number of pupils is limited at present to twenty, but it is hoped that the school can soon be enlarged in a way which will greatly increase its usefulness. The headmaster is the Rev. H. S. Hastings, who has as his assistants Mr. Angus F. Everton, Mr. Harold C. Winship (M.A. Harvard), and Mr. Stephen H. Green, Jr. (B.A. Trinity).

THE Cathedral schools at Garden City, L. I., resumed their work after the summer vacation last week, St. Paul's beginning on September 21st and St. Mary's on September 22nd. Many improvements have been made to both school buildings during the holidays. The Rev. Edward A. Evans has become chaplain of St. Paul's School. Mr. Evans resigned recently from the staff of Trinity Church, New York City.

ST. JOHN'S Collegiate Institute, Corbin, Ky. (mountain school), opened for the fall and winter session September 5th. The largest enrollment in the history of the school was in attendance at the opening session. Mr. William S. Banks, the new principal, and his wife have made a most favorable impression, and have taken up the work with enthusiasm and intelligent zeal.

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The first law of Nature is self; the first law of God is mankind.

God gives every bird its food, but He does not throw it into the nest.

Our doubts are traitors, and make us lose the good we oft might win.

The best way to get ready to die is by doing our life's work while we live.

In many instances the person who holds his tongue holds a great deal.

God never lays a burden upon us without first putting His hand underneath.

In prayer it is better to have a heart without words than words without a heart.

A true Christian is like a genuine coin: both must bear the image of the King.

Never mind what people say about you, but always mind what God sees about you.

Look to your Lord's sorrow for relief from your own.

We cannot play truant from the school of experience.

God sometimes digs wells of joy with spades of sorrow.

A willing worker for God cannot say he is one of the unemployed.

It is not a name that makes the man, but a man that makes a name.

In our hearts there must be no rooms to let, or Satan will take them.

Nothing is more ridiculous than to be serious about trifles and to be trifling about serious things.

One watch set right will do to set many by; one that goes wrong may mislead a whole neighborhood.

You cannot tell much about a man's banking account in heaven by his ability to coin pious phrases.

The man who will not say "my brother" to every man has no right to look up towards God and say "our Father."

The mistake which all unobservant people make is to assume that others are as unobservant as themselves.—*Mary Cholmondeley.*

Often our trials act as a thorn-hedge to keep us in the good pasture, but our prosperity is a gap through which to go astray.—*Sel.*



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The Magazines

The September *St. Andrew's Cross* is a memorial to the late James L. Houghteling, founder of the B. S. A. Tributes and sketches are given by John W. Wood, Henry A. Sill, Rev. Dr. William H. Vibbert, Miles G. Nixon, N. Ferrar Davidson, and John M. Locke, and in addition Mr. Houghteling's description of the birth of the Brotherhood, as given by him at the Chicago Convention, is reprinted. The three presidents who followed Mr. Houghteling, H. D. W. English, Robert H. Gardiner, and Edward H. Bonsall, also contributed appreciations. As a supplement an excellent portrait of Mr. Houghteling is printed. Every Churchman member ought to possess a copy of this issue.

IN THE October *Hampton's* the modern witchcraft, "Malicious Animal Magnetism," is the subject of an illuminating article by Joseph Jastrow, Ph.D., professor of psychology in the University of Wisconsin, in which he scientifically lifts the veil from much that has been mysterious in the life of Mary Baker G. Eddy and the doctrines of the (so-called) Christian Science Church. An interesting psychological story, "A Matter of Mind Reading," also appears in this number. Besides these are an important article on evils in our public schools, by Rheta Childe Door, a humorous article by Eugene Wood, the "Collapse of the Taft Administration," and many other contributions, making a number of more than ordinary interest.

THAT conservative but strictly up-to-date magazine, the *Century*, celebrates its fortieth anniversary with the October number, and its contents this month are typical of its quality. Among the articles worthy of special mention are "The Influence of the Bible in Literature," "Recent Progress in Chemistry," "False Dates on Shakespeare Quartos," "The Reaction in Russia" (by George Kennan), and the seventh of those interesting papers on "Holy Week in Jerusalem." The fiction and the departments are well represented.

A NEW religious monthly paper has made its appearance at Matanzas, Cuba. Its name is *Fieles à Jesus* (Faithful unto Jesus), and it is designed to spread the Gospel in Cuba as "this Church hath received the same." It is printed in clear type, is illustrated, and is otherwise attractive. The great need of a Church paper by the Rev. Francisco Diaz (the editor in chief) was the cause of its publication, and associated with him in the venture is the Rev. Guy Frazer. It has the hearty endorsement of the Bishop.

LIVING THOUGHTS.

Put money in trust, but not trust in money.

Christians are either living Bibles or living libels.

A home without prayer is like a house without a roof.

Gold is never so bright as when it is used in doing good.

The attitude of prayer precedes the gratitude of praise.

You don't lower your dignity by bending your knees.

God often digs the wells of joy with the spade of sorrow.

The biggest sum in addition is to "count your blessings."

The faith that cannot carry you to your duty will not carry you to heaven.

We may all get to heaven if we like, but we cannot get there how we like.

Omit no opportunity of doing good, and you will find no opportunity to do ill.

REPRINTED FROM NEW PLATES

THE CURE OF SOULS

A MANUAL FOR THE CLERGY

Based Chiefly upon English and Oriental Authorities. By WILLIAM WALTER WEBB, D.D., Bishop of Milwaukee. With a Commendatory Preface by ISAAC LEA NICHOLSON, sometime Bishop of Milwaukee. Cloth, \$1.50 net. Postage 15cts.

This book, entirely reset and from new plates, is a reprint of a volume that was first issued some twenty-five years ago and has been out of print for several years. It is a work of practical guidance for those of the clergy who are obliged to deal with moral problems as presented to them in Confession. Its statements are reinforced by a great mass of citations from authorities, which appear in footnotes, and which will enable the reader to discover what are the grounds for views expressed. Some idea of the scope of the work may be gathered from the following condensed

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Please Notice the Postscript to this Advertisement.

2nd SUBSCRIPTION EDITION

"REASONS FOR BEING A CHURCHMAN"

AS ANNOUNCED in our first advertisement, the subscription edition of *Reasons for Being a Churchman*, by Dr. A. W. LITTLE, went to press, and at this writing will soon be completed. We find now that many belated orders are coming in which cannot be filled from the first edition of 11,000 copies. We have therefore concluded to reopen the subscription list, and accept all orders up to September 15th conditionally upon enough coming to warrant our printing again.

THE TERMS ARE AS FOLLOWS:

100 copies or more at the rate of \$18 per hundred, 10 copies or more (below 100) at the rate of 19 cents per copy.

Carriage additional. No orders for less than 10 copies will be entered for this edition.

No copies printed beyond the number subscribed for, and all orders must be in by October 1st. Delivery will be made early in November; payments to be made on receipt of books.

If it is the wish of the subscriber to have the single copies sent to individ-

uals, it will be done for an additional TWO CENTS per copy, plus postage, but no charge can be entered, or bills sent, for individual copies.

Cards of the donor will be inserted in each copy and sent individually, if desired, when furnished.

N. B.—For the information of those not familiar with Dr. Little's notable book, we will state that the first edition was published in 1885, and successive editions published till 25,000 copies have been circulated. The book was entirely revised and re-set recently. The book has converted more people to the Church than probably any other book written. The only edition at present available is bound in cloth at \$1.25 (\$1.35 by mail). The book contains over 300 pages. The subscription edition is printed from the same plates.

POSTSCRIPT

SECOND EDITION OF "REASONS FOR BEING A CHURCHMAN" DELAYED.

By the loss of the Pere Marquette Car Ferry No. 18 on Lake Michigan, The Young Churchman Co. lost a carload of paper, part of which was for the second edition of "Reasons for Being a Churchman," which was to go to press on September 15th. As the paper is specially made for us, we cannot now go to press till the mills can make up another lot. This will delay about four weeks, so that the delivery will have to be postponed till about November 1st instead of October 1st, as previously announced. This delay will enable us to receive orders up to October 15th, when we hope the new paper will be in stock. As this will be the "last call," it is to be hoped that everyone who cares to do so will send in orders promptly. The first subscription edition of 11,000 copies has been distributed.

Milwaukee, September 13, 1910.

The Young Churchman Co., Milwaukee, Wis.

"THE HOUSE OF BISHOPS"

1910

A Book of Portraits of the Living Bishops



ONCE MORE the House of Bishops, recruited, but with venerable traditions, gathers for its Triennial Convention. Church men and women cannot but be profoundly impressed with the men to whom the Church has entrusted the leadership.

As a permanent memorial of the 1910 General Convention of the Church at Cincinnati, October 5th-26th, we have just published a beautiful book of portraits of the living members of the House of Bishops. In every case we have secured the latest and best photograph obtainable. Altogether there are one hundred and five fine half-tone engravings (Cabinet size) printed in duo-tone photographic brown ink, on heavy plate paper. They show as it were the Church in microcosm, as it manifests itself in the centres of the nation's commercial and industrial life, its old traditions and new interests, its distant ventures in the tropic Islands and the Arctic Circle. There are many new faces in this edition and many new pictures of the old ones. Think what it means to have a portrait of your own Bishop, the Presiding Bishop, the Missionary Bishops in home and foreign fields, and all the others. It is a splendid and impressive collection that Church men and women should not fail to secure at once. Alike for its intrinsic interest and artistic excellence it will remain a treasured possession.

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